

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, MARCH 22, 1913

XVIII

They must make good the loss.

are able.

Is it a sin to put off payment of

what you owe? Yes : we are bound

Lesson Eighteenth

XIX

THE EIGHTH COMMANDMENT

witness against thy neighbour.

because a lie is bad in itself.

as and as soon as they can.

Lesson Nineteenth

any way.

think to be untrue.

1796

CATHOLIC NOTES

the British Empire to-day is 12,968, 814, as compared with 12,576,225

year ago, or an increase of 392,589 in

The University of Ottawa, Canada

has established a course in Irish his-

12 months.

The total number of Catholics in

The Catholic Record

LONDON, SATURDAY, MARCH 22, 1913

TRUE HEROISM

The world has been resonant these weeks past with praise of Captain Scott. He went out with the Antarctic wind as his dirge and the snow his winding sheet. To add to the store of human knowledge he walked hand in hand with loneliness and fire. peril, glorying in work done and making a place for himself among those whom the world delights to honor. And yet at our own doors are they who, hero-like, play their part on life's stage. Humble and obscure they fill the hours with brave endeavor, sweet unselfishness, though at times they see their duty through tears. The women who, married to drunkards, submit for their children's a gibe or scoff can, for example, erase sakes to indignity and show a brave front to the world, keeping the while The scientist of repute, however, is their sorrows in their own hearts and bearing their ghastly burden bravely, are as entitled to the meed of heroism as they who for the sake of science blaze a way through strange lands. We often marvel at them. To look gaily into the face of ly does not get into conflict with death demands bravery, but to march theologians. He is not at all sure day after day over the arid waste of that the Church is outworn and on man's brutality in order to shepherd the brink of oblivion. On the conand guide her little ones calls for trary, he believes with Draper that courage that comes from on high. To be spent for duty without hope of earthly guerdon is what makes many another ashamed of repining about troubles which in comparison are as trifles light as air.

THE SALOON'S PRODUCT Every worker is proud of what he turns out. He puts his visions of the beautiful on canvas and is proud of the child of his hand and brain. The railroad-builder who pushes the shining rails through ravines, over mountains, pitting his engineering skill against nature, enduring and striving always, smiles when his goal is reached. The saloon also does many a finished piece of work, but it takes no delight in it. For what is its product? The frousy, blear-eyed, sodden derelict, destitute of self-respect, whose horizon is bounded by the whisky bottle, is the thing that is ground out by the saloon. It takes a clear-eyed, ambitious man and transforms him first into a " good fellow " who always wants to borrow money and is good to himself only and then prepares him for membership in the club which calls for inefficiency, instability and dearth of every manly quality. It requires time to produce the finished article. But when the saloon gets its tentacles into the vitals of a man its success is assured. Little by little it scars the

to questions. We can forget that an and fills the mind with the morbid and inert body will not move itself and that by no conceivable stretch of imagination can we understand how electricity without an apparatus of the same kind, can give apparent life to a bit of wood. We should remember that the Lord abhorreth all these things. They are always dangerous both to body and soul. And the best and only thing to do with these boards is to cast them into the

THE ONES WHO WEARY US The gentry who test our patience are they who read and retail the views of scientific charlatans. They accept them as truths beyond suspicion of attack. They array them in "smart" diction for the benefit of those who are ready to believe that hell from the world of actualities. as a rule cautious in setting forth his theories, careful in collecting and collating his facts and reverential with regard to beliefs sacred to other men. He confines himself to the study of phenomena and consequentits movements are guided by the highest intelligence and skill and that Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. And furthermore, many without the fold are of the opinion that the Church is

pulsating with vitality and no inconsequential factor in promoting everything that can redound to the glory of humanity. All we ask is a free field and fair play. It is one thing to accuse us of fanaticism and credulity and quite another to prove it. And any individual with a modicum of sense ought to know that a Church subjected to the searchlight of modern criticism cannot be the thing blind zealotry would make her. The penny catechism could, if read. deter these purveyors of scientific cant and facetious ribaldry from spoiling good paper. The reputable papers should frown upon statement, which perpetuate bigotry and keep the brains of the half-educated simmering in hostility towards those who believe that amity and concord are desirable assets for the upbuilding of a country.

THE READING CORPS]

Carlyle was perhaps in a very bad humor when he dismissed the read. Church and give us information ing corps with the merciless excoria- about the doctrines which they tion that they read merely to escape preached and the difficulties that from themselves with one eve shut beset them. It is certain that if we and the other not open: also put up | wish to have a generation of well-inwith almost anything which they can formed Catholic laymen some attenread without opening both their eyes. tion at least must be given to reading that is as attractive and far more We are not presumptuous enough to imagine that we can turn the omnivuseful than fiction. If we knew our religion as we should, not merely as a orous reader of fiction to saner men tal food. Fiction, taken in small catechism, but as the heart-satisfying, doses, is a tonic when it is clean and supreme philosophy that it is, undersweet. It lightens the burden and

putrescent. The critics see in corrupt ion set forth in musical words the finest efflorescence of loveliness : the normal eves see that it is but trash. Every 5 Earle St., Toronto.) Catholic knows that it is wrong to read books and newspapers which THE SEVENTH COMMANDMENT tend to excite the passions. The What is the seventh commandment world has no scruple on this point, of God ? Thou shalt not steal. but we, taught by the Church, must What does it forbid ? Theft, and be determined to avoid what is corall forms of dishonest dealing. rupting and to renounce what we What is theft? Taking secretly find by experience has led us into what belongs to another, without his sins of thought and desire. To say consent. that we read dangerous books because What is robbery? Taking by violof the beauty of their diction is merely ence what belongs to another. a pretext for the exercise of morbid What must they do who have ill. curiosity. If we are honest with ourgotten goods? They must give them back, or at least the value of them,

selves we know well that playing with stuff that makes a mockery of purity and leers cynically at high them. ideals and rubs the bloom from the heart and disquiets the soul is yielding to our sensuality. And it is certain that no pretence of modern ideas, of keeping pace with the times, can make a thing lawful which is wrong in itself. It is also certain that if we devote our time to newspapers and novels the Church and all that she stands for must become to a great extent shadowy unless we have some reading that will effectually keep them before us.

HELP THE YOUNG

While despairing of curing the adult we can do something towards furnishing the children with worthy standards of taste. Upon their plastic minds we can stamp the good and beautiful, influences that will remind be found out, nor even because we them of Catholic principles and Cath- get on better in the long run by being olic ways and preserve them from honest, but because God has written indifference and worldliness. It is the greatest mistake in the world to and we have to give a strict account think that children cannot take an interest in serious reading. When they see not the pitfalls of the years to come, and life is dawning and they are transported beyond themselves with the long, long thoughts of the spending of money freely on useyouth," we can fill their imagina- less or foolish things, is sinful. Bet-

tions with pictures that shall ting and gambling are always dangerendure through the years. We ous and sometimes are great sins, know no better way of doing this than and lead men to ruin. by the "Lives of the Saints." And any parent or teacher can inject virility into the hearts of children by telling them of the human beings who contended with evil and triumphed. The "Lives of the Saints" can be had in every possible form. For busy people and those of moderate means the Lives published by the Catholic

Truth Society are invaluable. They are written in a plain and devotional style. They draw the heart nearer the Lord and educate us by showing the labours of the champions of the

THE NEW CATECHISM Must vou confess bad thoughts and bad desires ? Yes : just like (Suggestions and criticisms are to had words and had actions be addressed to Rev. H. J. Canning,

Lesson Twentieth All sins begin first in the heart.

We must keep a watch over our hearts lest bad thoughts or desires should dwell there. We have to drive bad thoughts away as soon as we can. The ninth commandment forbids all wilful thoughts and desires contrary to holy purity. We cannot help having these thoughts. but we can help giving way to them, and we must banish them quickly. The tenth commandment forbids the desire of getting unjustly what belongs to another. Such a longing. wilfully indulged, soon grows into a passion, and often leads one to do else the sin will not be forgiven what is wrong. It is not wrong to wish to get on well in the world by What must they do who have injured their neighbour's property ?

honest means. But we should learn to be content with our lot, for "godliness with contentment is greatgain.' XXI.

to pay all our debts as soon as we THE COMMANDMENTS OF THE CHURCH Which are the chief command receive it mainly through the sacranents of the Church ? They are : ments. Besides the seven sacra-Besides theft and robbery there are 1. To hear Mass and rest from ments, which give grace by a divine nany other forms of dishonesty, such servile work on Sundays and holy virtue which works in them, there as charging too much for work done days of obligation. are also sacramentals, or little sacraor goods sold, borrowing and not re-

2. To fast and abstain from flesh ments. These are rites used by the meat on the days fixed by the Church and objects blessed by the Church, to shield us from the power Church

of the evil one and help us to do good. The chief sacramentals are the 4. To receive Holy Communion sign of the cross and holy water, but there are many others, such as beads,

6. Not to marry persons who are

not Catholics, or who are within the

Do these commandments bind ander pain of grievous sin, like the commandments of God? Yes ; but to Him. We have to give Him an the Church can dispense in certain account also of the use we make of

what is our own. We must not waste From whom has the Church power nor wantonly spoil even what be to make commandments ? From our longs to ourselves. Extravagance, or Lord, to whom all power is given in

the total population; Anglicans, 13.35 per cent., Methodists, 17.11 per cent. When did our Lord give this power? When He said to His Apostles : 'Whatever you shall bind on earth shall be bound also in heaven, and whatever you shall loose on earth shall be loosed also in heaven." (Matt What is the eighth commandment 18:18.) of God ? Thou shalt not bear false

Lesson Twenty-first

1,115,324; Catholics, 2,833,041; Uni To fast is not to take more than one tarians, 3,224; Salvation Army, 18,834; What does it forbid ? Thinking full meal in the day; to abstain is Doukhobors 10,493; Evangelicals, 10, ill of our neighbour, lying about him, not to eat flesh meat or other kind of 595. or robbing him of his good name in In the ten years the Catholic popufood specially forbidden. We are lation increased by 603,441; Angli-cans, 361,524; Lutherans, 137,340; made to fast and abstain that we may What is a lie? Telling what we mortify our passions and do penance Methodists, 163,006; Presbyterians 272,882; Baptists, 64,661; Greek for our sins. Those who are under Is it ever lawful to tell a lie ? No Church, 72,877; and Jews 58,163. twenty-one years of age, or over sixty, are not bound to fast, but are bound What must they do who have to abstain. The Church has power injured their neighbor's good name? to dispense from both fast and abstin They must repair the injury as far ence for a reasonable cause. It is only by , a good confession and a worthy Communion that we satisfy God is truth itself. As children of the third and fourth commandments God, we must love the truth. Our of the Church. Children are bound to Lord says of the devil that he is go to confession as soon as they have brought more than seventy other persons into the true Church. "the father of lies." If we tell lies, come to the use of reason, which is we show ourselves to be children of generally when they are about seven order, but an artist and composer; a years of age. They are bound to go to Communion as soon as they are her. Yet her appreciation of Cathoprepared to receive it worthily. lic truth and her joy at having herself found it has been so great that Easter time in this country runs she has become a veritable apostle. from the first Sunday of Lent till complish the work that this woman Trinity Sunday. The Easter Communion must be received within that has done; but there is no doubt that nearly everyone can do more than is time, but the precept of annual connow being done for those who are fession may be fulfilled any time groping for religious truth. How within the year. We should go to Holy Communion often. Our Holy bringing Catholic truth before those who are seeking it? Not one in a Father the Pope urges us to go every hundred, we venture to say. If they week, and even every day. We can only which they possess in its fullness, they would be anxious to bring to do nothing better. XXII others the light of faith. GRACE Can we of ourselves keep the com-

Name the seven sacraments Baptism, Confirmation, Penance, the Holy Eucharist, Extreme Unction, Holy Orders and Matrimony.

Lesson Twenty-Second

medals, crucifixes, and scapulars.

RELIGIONS FROM CENSUS OF

1911

Ottawa, March 7 .- The Census De

partment has issued its bulletin on

eligions as enumerated in the cen

The Anglicans increased in ten

The totals of the principal denom-

WONDERFUL WORK OF A

CONVERT

The story of the conversion of a

sus of 1911.

nany

olic doctrine or practice.

All holy people are good, but not all good people are holy. There is a great difference between being holy

tory. Father Finnegan, who is a and being merely good. It is a gift native of Ireland and a master of Gaelic, has been appointed profes-sor. The A.O. H. have announced of God that makes the difference This gift is called sanctifying grace Mr. Frank Gavan Duffy, K. C., has Good conduct makes this grace grow een appointed a judge of the Federal in us when we have the grace, but High Court of Australia. Two other good conduct alone cannot give it to sons of Sir Charles Gavan Duffy are priests, one of them a missionary in us. In the child that is baptized India. sanctifying grace is like a seed planted

The Chicago Knights of Columbus in the ground ; in the saint it is like have already raised \$13,000 for the new Catholic students' dormitory, at the full-grown plant bearing beautiful fruit. Sanctifying grace dwells Manila, in response to the Archin the soul, making it holy and pleas bishop of Manila's recent appeal for funds.

that they will raise a scholarship for the best student in Irish history scholarship will be open to all The students of Catholic colleges or schools in Ontario in which the subject is taught.

The date of the consecration of Bishop-efect O'Leary, of Charlotte town, has been set for May 22. The Most Rev. Archbishop Stagni, Apostolic Delegate to Canada and Newfoundland, will be the consecrating prelate.

The first Chinese Catholic paper. reekly periodical, is now published in Tientsin, and is edited by the Lazarist Fathers. It is entitled Koang-i-loy, which means "Collection of Whatever Diffuses Good." An issue of 1,000 copies is printed.

Cardinal Farley will have \$140,625 which has been collected this year in the archdiocese to send to foreign missions. This is the third successive year that New York Catholics have ent to the mission field the largest donation of any diocese in the world. Excommunication for any Cathoic in his diocese who wilfully and culpably attends the marriage of a divorced person whose divorced partner is still alive, is the decree announced by Archbishop John B. Pitaval of Santa Fe, New Mexica, in nis Lenten pastoral.

The Lee Street Baptist Church, Catholics are now 41.43 per cent, of Baltimore, the parish house and a small buildings in the rear, have been sold to St. Joseph's parish which is to erect a fine chu the site. The new church will be of granite and will be one the most imposing in the city. Work will begin on the foundations in April.

The cremation of the dead, having of late years increased in Germany the Bishops of Bavaria in a joint pastoral have inveighed against the nanner of disposing of the dead as contrary to Christian tradition and sentiment, as being exploited by those who hate the Church and who take this means of showing their disregard for her spirit.

The ladies of the Settlement Asso eiation at Los Angeles gave a delight ful reception to the Japanese Catho lics of the city at Brownson house recently. About 40 members of the Japanese colony were present. Father Breton, the resident pastor at the Settlement house, welcomed the com

turning, begging under false pretences, taking a bribe either to do one's duty or to neglect it, keeping things 3. To go to confession at least found, using false weights and measonce a year. ures, etc. Honesty is the corner. stone of character, and God will not during Easter time. build on any other foundation. We 5. To support our pastors. must be honest, not for fear lest we forbidden degrees of kindred. the law of honesty in our conscience

cases.

years 53.05 per cent., Catholics, 27.06; Methodists, 17.78; Presbyterians, 32.39; Baptists, 20.33, and Salvation Army, 82.71. heaven and on earth. (Matt. 28).

Presbyterians, 15.64 per cent., and Baptists, 4.52 per cent. inations are as follows:—Anglicans, 1,043,017; Baptists, 382,666; Congregationalists. 34,054; Jews, 229,864; Methodists, 1,079,892; Presbyterians,

ing to God. Actual grace is the help God gives us to do good. "Without Me," our Lord tells us, " vou can do nothing." It gives light to the mind and strength to the will, and so enables us to see our duty and to do it. We ask God's grace by prayer ; we

brain, drains the heart of love, makes its victim see all things through the mist of rum, and blasts him finally as a miserable degenerate who but cumbers the earth. He is not a very nice looking person, but he is the saloon's work.

THE OUIJA BOARD

There is a precious deal of nonmakes the way smoother for the feet. It transports us into other lands sense talked about the innocent amusement of table turning, the wherin we can roam and look at "ouija" board, etc. The Catholics splendid palaces and gay folk and watch them adventuring. It may who use these cursed things for amusement justify themselves by help to a sense of humor which is an invaluable possession. But when talking glibly about electricity or gulped down immoderately it brings magnetism or unknown laws of nature. A sensible person who sees on a mental nausea which prevents us from assimilating anything that an inanimate thing skipping over a is worth while. It makes the memtable and indicating by the letters of the alphabet an answer to a question ory but a sewer and the mind flabby. must conclude that some intelligent It gives us an overweening taste for being has communicated its power to literary ragtime. We might tell the the piece of wood that gives the adults that a mind attired in rags and tatters is a very unlovely object. answer. One principle of sound We might even try to make them reasoning is that there must be a understand that listening to the chatproportion between cause and effect. terings of all kinds of literary folk is In other words an answer to a questhe way to be deaf to the noble tones tion demands the exercise of the power of an intelligent being. and sublime music of the men and women who put their blood into their The distinguished theologian has manuscripts. But it would be waste studied this question from every of effort. They who are brought up angle and has demonstrated that on the sensational papers and who neither Divine influence nor good, that of good angels, nor the souls of welcome fiction, however tawdry and commonplace, are doomed to dwell in deceased friends, but veritable demons are at the bottom of these a region where there is neither exhibitions. The world may smile, beauty nor thought. They, however, who relish the rubbish concocted by because the devil is for it a very shadowy personage now-a-days, but those who believe that the world is the Church does not let us forget hankering for adventuresses with that he roams the world seeking to much raiment and a past, who igallure and to destroy men. What nore gaily and complacently the commore innocent indeed than an mandments, are hastening toward the more innocent indeed than an mandments, are hastening toward the out a minute's petition for the cadets is a sin if you don't really do "outja" board rapping out answers impurity that fouls the imagination who go on and those who come in." No; this is the sin of bad desire.

stand why it endures and has a ready and satisfactory answer to world problems, we should make our influence felt far beyond our own people.

testimony

PRAYER AS A HABIT

There is no habit so necessary to he power of the disciple's life and the effectiveness of his work as that of prayer. Not simply an occasional half-hour of supplication, however earnest, but a habit of frame of mind which makes direct and definite neti tion natural and spontaneous, at any contact with God's life and power, so that every touch on the part of others brings out "virtue" from it and from the Master. There is an atti-tude of mind and heart which is from it and

prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment which would be unfavorable to the prayer spirit is, therefore, in expedient, if

not positively sinful. 'Pray without ceasing." Does any one say this is hard to do? Impos sible and impracticable? Hear the of that brave soldier

Stonewall Jackson : have so fitted the habit in my mind that I never raise a glass of

water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal : never take a letter from the post without a brief sending of my thoughts heavenward ; never change my classes in the lecture room with

the devil rather than of God. It is a sin to lie even for fun. Besides being sinful, a lie is mean and cowardly. A person who is known to tell lies loses the respect of everybody; no one cares to make friends with him, no one can trust him. Every kind of lie is bad, but the worst kind of lie is that which hurts others. To say what is false about our neighbor is the sin of calumny Detraction, or the telling of our neighbor's secret wrongdoing, is also a sin, and a grievous sin if we do grievous hurt to our neighbour. We should always speak time and about anything; powerful of our neighbor with kindness and charity. The Golden Rule is, Do unto others as you would have

others do unto you. XX THE NINTH AND TENTH COMMANDMENTS What is the ninth commandment of God ? Thou shalt not covet thy

neighbor's wife. What is the tenth commandment of God ? Thou shalt not covet thy neighbor's goods.

What do these commandments forbid? All thoughts and desires against the sixth and seventh commandments.

Is it a sin to think of sin? Yes, f we take wilful pleasure in thinking of it.

What kind of a sin is it? It is the same as the sin we think of. May you wish or mean to do what is a sin if you don't really do it ?

mandments? No; and even if we his respect than those who have been brought up as Catholics. These could, we should not gain heaven by latter take their faith as a matter of doing so. course. They do not know the To keep the commandments and misery of those who are seeking but

gain heaven, what do we need? The grace of God. of religion outside the Catholic Church. In many cases they do not What is grace? The life of God in

Can we all have this life? Yes, we must have it or be lost forever. Can we do anything holy without it? No; our Lord says : "Without

Me you can do nothing." How do we lose this life of grace ? By mortal sin.

What is the source of grace in the Church ? The Holy Ghost, Whom our Lord sent to live in the Church forever.

Through what channels does the Holy Ghost give grace? Chiefly through the seven sacraments.

pany with addresses in English and Davin, is published by the Ave Maria. Ten years ago she became a Catholic and during those ten years she has Japanese.

Greek

Mother Gertrude of the Heart of Jesus, who died at the Carmelite And convent, Philadelphia, a few days ago she is not a member of any religious was the second daughter of James McMaster, founder of The Freeman's woman of the world, many would call Journal. Another sister is a member of the Order of the Holy Child of Jesus, while the youngest also be came a Carmelite, and is prioress of the convent in Brooklyn. It is not given to everyone to ac-

St. John's Hospital, Cleveland, which otherwise would have had to be abandoned, has been saved to the city by a whirlwind campaign for re-building fund. Something like four hundred men and women, in-Catholics are interested in terested in maintaining one of the city's great institutions, indefatigably toured Cleveland for nine days. soliciting subscriptious to the fund learned to value the truth Their work produced a magnificent total in excess of \$150,000.

The state senate of Arkansas, on February 20 rejected, by a vote of 20 It is a fact that converts to the to 10, the Holt bill, aimed at Catholic Church are generally more zealous in institutions in that state. Senator Covington denounced the bill as "damnable," and notwithstanding the frantic efforts of Senator Holt the Guardians of Liberty contingent, Editor McKinney of the Baptist Ad-vance, Editor Webb, of the Missionnot finding rest in the various forms ary Baptist, one Scarboro, who issues that misnamed sheet called the Libtake the trouble to inform themselves erator and various others in behalf sufficiently regarding their religion of the bill it was defeated by a to be able to explain it intelligently majority of two to one.

to non-Catholics, who sometimes ask questions concerning points of Cath-Some criticism having been made Were they ecause of the recent marriage of a half as solicitous about their religion Baltimore heiress to a French noble as they are about worldly affairs, man which took place in Lent, Carthere would be a different story to dinal Gibbons issued the following tell. All cannot exert the influence statement recently : "During the of the zealous woman whom seventy converts have to thank for setting season of Lent marriages are not prohibited by the Catholic Church, as them on the road to the true Church. marriage is a sacrament and may be administered at all seasons. But the That requires more than ordinary eal. But all can be ready to give to Church does prohibit the solemniza others a reasonable account of their tion of marriage during Lent, and religion and thus help to remove the that means the nuptial Mass and barriers and prejudice that keep so nuptial blessing may not be used in many away from the Church. that season."

2

TALES OF THE JURY ROOM

By Gerald Griffin

THE LAME TAILOR OF MACEL CHAPTER V

For some time after I returned to my own country, where I set up a little shop in the far-famed city of Maraca, a man paid no small penalty for the possessing a pair of ears You must know that the Arians had begun to get footing in the place, and thenceforward there was scarce a tongue in the city but when from morn to night like the mouths of so many village dogs at sight stranger. And it were well if all the discourse about religion had tended at all to improve the manners of the inhabitants; but the case was woe-The fully the reverse, it had merely the of disturbing the general peace. These Arians had made their appearance, within my own time, on the occasion of a dispute re specting the election of a bishop in Alexandria, and, for the time they were in existence, had made astonish ing progress. They had already gained over the Emperor Constantius, and Gallus, his cousin, whom he had made Cæsar, and carried it with a high hand over the Catholics, through many of the chief towns cities of the empire, under the wing of the secular power.

Both parties were, however, soon led to forget their immediate dissen sions, in the dread of a more appal ling foe. An event which occurred about this time, and which I learned in the following manner, occasioned change in the position of public affairs, the importance of which was soon felt throughout the empire.

I had been fatigued almost to death by an Arian goldsmith who came into my shop, ostensibly to have a rent in his cloak repaired, by a large body of the enemy. but in reality to worry me with theology. When he had departed, I walked some distance outside the city, where, in a little grove near the river, a Christian church had been erected. It was a festival day with them, and numbers were crowding towards the walled enclosure that surrounded the consecrated building. Never having entered one of those churches in my life, I felt desirous to see the interior and mingled with the throng. On entering the court, or open space before the front of the building, I was much struck by the neatness and (even with my remem brance of Athens) elegance of the structure. A handsome peristyle ran along the walls of the enclosure, supporting galleries, access to which was afforded through a wooden trellice which connected the columns of the peristyle. In those galleries nnmbers of catechumens, as were and what elsethey were called, or persons who received the first instructions. In the centre, opposite the entrance of the were fountains, in which church. many washed before they entered. front of the building itself, fac ing the east, rose to a majestic eight, and gave admission to the people through three doors, that in middle much loftier and wider than the others, all adorned with minute and elaborate sculpture. Within a double row of columns, loftier than those without, much separated the centre of the church from the two narrow passages, or galleries, on either side, where numerous windows of open trellice assistance. work admitted abundant light without excluding air. At the further end was a semi-circular balustrade which separated the altar and the seats of the clergy from those of the rest of the people. Before the porch witnessed the whole scene before. He was lying on his left side, He was lying on his left side,

abled.

certain end. But then

my open shop door gave me opporagain-here-here-behold !"-ar of hearing how matters were feeling the shaft with one hand, carried on. while he gazed with a horrid smile There were strange rumours re upon the specting the new Cæsar. He had married Helena, the sister of the -thou art there yet-messenger emperor, and many, said he enter-tained designs similar to those for ruin — fast — fast fixed — ah ! ha ha ! which Gallus lost his life. But the 'And with a burst of frantic sequel is known to the world laughter, he endeavoured to tear it Julian rebelled in Gaul, the army de from the wound-but his arm lacked clared him Augustus, in opposition strength, and he sank back exhaust to Constantius : the latter died

after wounding his fingers to leaving him in peaceable possession the bone, in the effort to draw forth of the title which he had already usurped by violence. the steel. "Chenides !" he continued more It was some years after that a forced levy was held throughout the calmly after a pause. "I remember thee now — thou wert with me in provinces, in order to assist the war which Julian had declared against Gaul-among the Parisii-'In Athens," I replied - "and the Persians. As not even the aid of earlier in Cappadocia-

a tailor was to be despised in such a 'Cappadocia ?-ah !-I remember crisis, I was one of the new con-scripts. It was an unpopular war. -there it was first-this woundwhat says the Tuscan-the presages long concealed sentiments still unfavorable ? then, hark you-Julian had burst out soon after his Mars is no god-I call Jove to witelevation to the throne, and by th ness, that I will never sacrifice to pen, and by the sword, by all the him again-nine victims die without means that a crafty genius and powerful self-command could furnish a blow-and the tenth unfavourable. No-Mars is false and powerless. I nim with, he exerted himself to overwill break his images when the war is ended. Is it Eusebius that should turn the rising edifice of Christianity to re-establish Papanism, 01 twit me with rebellion ?" he contin Hellenism (as it was the fashion ued, with the same hurried and tuthen to call it), upon its ruins. The multuous utterance. " Eusebius the Christians, however, were entirely hisheartened by not Arian ?-ha !-Thou proud bishop ! his go wash thy hands at the fountain of Nice, and when thou seest no taint attempts. When he prohibited them from reading the old classic authors, of the Arian impudence upon them, through which alone a knowledge of then come and taunt me with forgrammar was acquired, the Apollongetting what I learned at Macel. Away with thee paricide ! What, arises wrote dramas to supply the want, and to his more direct perthou shalt lift thy heel against Rome secution they opposed the shield of and yet bid me not sacrifice? What care I for thy taunts?" Here an invincible endurance. The expedition to Persia had for a time compelled him to put a period to his he was hurried forward into a part oxyism of fury, which rendered it designs, but he did not engage in it impossible to follow him with any without menaces which made his re distinctness. "They dream of tri-umph now," he said, after another turn an anticipation full of terror to the larger portion of his subjects. but I will baulk them yet. It was on the 26th of June, that Tell me," he added, with a look of

our forces were attacked in the rear hardness, mingled with anxiety, Tha how do they name this place? I part of the legion to which I be was once advised to beware of Phryonged, was amongst the first who gia, we are free from Phrygia." "Not so far," said the voice of a felt the shock, and I grieve to say for a space yielded to it. Our troop peasant, whom the sight of the was dispersed, many of them dis wounded man so far from the scene or killed, and the rest comof contest, had attracted to the spot. pelled to fly. I make no apology for saying that I was amongst the This place is so named of long

standing. latter. Before the sounds of pur The sufferer, aghast with terror, suit had ceased, I reached a small turned to look upon the speaker, but the latter perceiving the Roman cavgrove on the banks of a running stream. Here I sat on the ground alry approach at a distance, disapexhausted in mind and body, and be peared amongst the trees. In a few gan to mediate on my wasted years. minutes a number of horsemen galon a life merely occupied in, con loped to the spot, amongst whom I suming day after day, without hav beheld some ennuchs of the eming any settled or definite object in peror's palace, as I afterwards view, without labouring for any learned (for being a new conscript I came th had as yet seen little of the camp) old query, what that aim should be ? and Ammianus Marcellianeus his Money I cared not for ; fame-what historian. Their demeanor, as they should a lame tailor do looking for drew nigh enough to recognize the t—or do with it when he had got it t wounded soldier, was sufficient to confirm the suspicions which the

While I mused, the sounds of appearance and language of the un-known had now excited within my battle again drew nigh-I started up and beheld at a distance, a horse mind. He who had so long per man, apparently wounded, galloping plexed me as a friend and benefac at full speed in the direction of the tor, was indeed the all-dreaded little grove where I stood. As he Julian, at whose very name the approached the effects of his hurt Christians of the province and of the began to be more apparent, for he state had learned to shudder-the bent forward over the neck of his Apostate Augustus-he who had torn steed. Fearing he was an enemy, I lay concealed, but soon recognized down the labarum of Constantine, to restore the blood-stained eagle of the the armour of the Roman soldiery Cæsars in its stead ! With looks and exclamations of As he passed the grove, the horse

staggered and fell, and the rider was astonishment the attendants raised thrown forward to some distance on him from the ground and proceeded the plain. Instinctively, I ran to his to convey him slowly to the camp. I His attitude and appear saw him no more, but the memory ance, as I drew near, struck me with of his dving looks and his last tones a kind of bewildered recollection, as of agony and passion, for a long time if it suddenly floated on my mind haunted my mind with an influence that I had somewhere, on some which I vainly strove to banish.

Thou knowest my subsequent history, and the peace and joy which

.

bloody

dabbled and

"I knew it was no dream

without lighting on so valuable and newly-found son John, she returned entertaining a relic of departed times !" Aye," exclaimed the seventh, " but what good would all that be, without a classical education ?"

for some time, in good humored sil-ence, "you are pleased to be merry upon my tale, and you are heartily welcome ; but a man can only do his best. All I have to say is, that I hope you may hear no worse."

The ninth Juryman then pro claimed his incapacity to sing, and was preparing to acquit himself by the payment of the fine, when the attention of the whole party was suddenly arrested by a disturbance in the street, which at so early an hour naturally awakened their cur-The noise which iosity. had at tracted the attention of the Jurors proceeded from a house, which though at a considerable distance was yet partly within view of the window. Crowding around the latter, the Jurors were enabled by the faint light of morning, (which seemed to indicate that the sun was thinking of rousing himself and be going his day's work) to descry a section of a hall door before which stood a section of a chaise, drawn up as if awaiting orders from within. Lights gleamed occasionaly in the windows, passing rapidly to and fro, as it preparations were on foot for a journey of unusual length. The interest of the Jurors was heightened to the utmost, when one of them announced that the house in which they saw the lights was the residence of the fair plaintiff. In a short time the hall door opened, the figure of a gentle man attired in a fur collared frock and travelling cap appeared, followed by a slighter figure, closely mnffled. which, imperfectly as it was seen by our incarcerated story-tellers, there was no mistaking for that of a lady Could it be the plaintiff herself And if so, where was she going at that hour in the morning, leaving her suit still subjudice-a suit, too, which involved so many more important interests than the mere priv ate happiness of the parties immedi ately concerned. These were questions of that very extensive which are much more easily asked

than answered, so that after a few conjectures, which, like most conjectures, left the matter in the same condition in which it stood before they were made, the Jurors philosophically dismissed the subject from their minds, and sitting once more around the fire, proceeded to pay attention to the tale of the tenth Juror. This he delivered in the following words

THE RESURRECTION By Very Rev. Thos. N. Burke, O. P.

And when the Sabbath was past, Mary Magdalene nd Mary, the mother of James and Silome, bought weet spices, that, coming, they might anoint Jesus, nd very early in the morning, the first day of the eek, they came to the sepulchire, the sun being now en. And they said one to another, Who shall roll-back the stone from the door of the sepulchre? do, looking, they saw the stone rolled back; for it as very great. And entering into the sepulchre? ev saw a young man sitting on the right s de, othed with a white robe. And they were aston-ed. And he said to them: Be not aff ighted. You ek Iesus of Nazareth, who was crucified. He is sen, He is not here. Behold the place where they id Him. But, gr; teil His disciples, and Peter, at He goeth before you into Galilee. There you all see Him, as He told you."

Dearly beloved brethren :--We are vengeance and of fury seemed told, in the history of the Passion of our Lord Jesus Christ, which have been considering during the past few days—that after our Saviour had yielded up His spirit upon the cross, Joseph of Arimathea went to Pilate and demanded the body of the All Jerusalem was filled with fear Lord. Pilate was surprised to hear and terror. No man spoke above his that our Divine Lord was already breath, and all was silent during that And yet, if he had only conlong Sabbath day, that brought n sulted his own memory, and remem-bered how the life was almost joy, because the people had called down the blood of the Saviour, upon scourged out of the Saviour by the their heads. The Sabbath day and hands of the soldiers, it would not evening had closed; and again night have seemed to him so wonderful was recumbent upon the earth. that the three hours of agony should guard is relieved. Fresh soldiers have closed that life. He sent to inare put at the doors. They are quire if He was already dead ; and again cautioned that this is the im gave orders that, in case He was portant night when they must watch with redoubled vigilance, because dead. Joseph of Arimathea and Nicodemus were to take possession of His this night will seal the Redeemer's body. They came, sorrowing, and again climbed the Hill of Calvary; fate. He said, "I will rise again in three days ;" and if the morning sun of the first day of the week and, lest there might be any doubt that the Master was dead, the soldier Sunday-rise upon the undisturbed grave of the dead Man, then all that drove his lance once through the heart of our Lord Jesus Christ, Then He has preached was a lie, and all the Body was taken down from the the wonders that He wrought were a cross. They took out the nails, deception upon the people. There fore the guards were trebly cau gently and tenderly; and they handed them down and they were tioned to keep watch. Then, filled with fear and with an undefined put into the hands of the Virgin Mother. They took the Body reveralarm, they close around the sepul chre, resolved that so long as hand ently from Its high gibbet, and laid the thorn-crowned head upon the of theirs can wield a spear, no hu man being shall approach that grave. The Magdalen lingered bosom of the Virgin, who waited to receive It. With her own hands she removed these thorns from His brow round, fascinated by the knowledge that her Redeemer and her Lord and the fountain of tears, that had been dried up because of the greatwas there in that tomb which she was not allowed to approach. And the guards watched patiently, vigilness of her sorrow, flows now, and rains the Virgin's tears upon the antly, with sleepless eyes; and the night came down and all the city stained and disfigured face of her Child. Then they brought Him to a was silent and darkened. Hour fol garden in the neighborhood; and there they laid Him in the tomb. lowed hour. Slowly and silently time rolls away. The night was deepening to its deepest gloom. was another man's grave; and He, the Lord had no right to it. But He The midnight hour approached. The moment comes when the third died so poor, that, even in death, He had no place whereon to lay His "I shouldn't wonder," cried a fourth, "if it were the ground of something very unpleasant taking laid Him ; and, covered with blood day in the tomb is accomplished. The moment comes when the Sabbath was over-the Sabbath and with wounds-all disfigured and which it was written, that "the Lord rested on the seventh day from all His works." That Sabbath had deformed, they laid Him down, like the patriarch of old, with a stone for That Sabbath had His pillow; and upon that stone they laid the wounded and the Jesus Christ made in that dreary, Wounds and blood silent tomb. were upon Him. The weakness of blessed head of the Lord. They closed the sepulchre. Mary, the death had fastened upon Him. mother, gathered up the thorns, the nails, the instruments with which Those lifeless limbs cannot move "of the great advantage of travel-nails, the instruments with which The sightless eyes cannot open to her Child was so cruelly maimed and behold the light of day. Death, input to death ; and with them pressed deed, seems to have rioted in its

to her sad home in Jerusalem; and all having adored, silently dispersed, for the evening was coming that brought the Sabbath. One only rewithout a classical education . "Gentleman," said the ninth lay down outside the tomp, and had Juror, after listening to these jests her head upon the stone which they had rolled against the Master's grave. lay down outside the tomb, and laid There, she knew, He lay ; and the in-stinct of her love, and of her sorrow, was so strong that she could not go away from the tomb of her Lord, but remained there, weeping and alone. Whilst she wept, evening deepened into night; and, alone, the heart-broken lover of Jesus Christ saw that she must rise and depart. She rose. She kissed, again and again, that great stone that enclosed her Divine Saviour; and turning to the city she heard the heavy, measured tread of the soldiers, who came with the night to guard the tomb. They closed around the tomb. With rude ness and with violence they drove the woman away-wondering at her tears, and the evidence of her broken heart. And then, piling their arms and their spears, they settled down to the night-watch, cautioned not to sleep-cautioned to take care not to let a human being come near that grave until the morning light. Excited by their own superstitious fears and emotions (for it was, indeed, a strange office for these warriors to be set on guard over a dead man), agitated by the strangeness of their position, excited by their fears, they slept not, but, waiting the night, watch fully, diligently, and with vigilance, they guard on the right hand and or the left ; scarcely knowing who was to come, fearing with an undefined fear; thinking that, perhaps, it was to be a phantom, a spirit, an evil thing of the night coming upon them; and ever ready to grasp their arms, and put themselves on their defence. .The night fell, deep and heavy, over the tomb of Jesus Christ. The whole of that night, and of the following day, they kept their watch. Mary, the mother, was in Jerusalem. Kneeling before these instruments of the passion, she spent the whole of that night, and the whole of the following Sabbath-day, weeping over those thorns and over those nails; contemplating them, examining them. seeing, from the evidence of and

the blood that was upon them, and how deeply they had been struck into the brow, and into the hands and feet of Jesus, her divine Child ; her heart breaking within her, as every glance at these

The Sabbath passed away. Dull and heavy the black cloud that had

settled over Calvary and over Jerusalem, was lifted up. Men walked about with fear and with trembling The sun seemed to have scarcely risen that Sabbath morning. The dead who started from their graves the moment Jesus gave His last cry on the cross, flitted in the darkening night to and fro in the silent streets

of Jerusalem. Men beheld the awful vision of these skeleton bodies that rose from the grave. A fire of glare in the empty sockets in their heads. They showed their white teeth, gnashing, as it would seem. over the crime that the people had committed. They flitted to and fro.

midnight hour approaches. The guards hear the rustling of the comlight flashes upon them, and, dazzled, voices : Gloria in Excelsis Alleluia to the risen Saviour ! great stone comes rolling back from triumph ? And truly I may the mouth of the monument into the midst of them ! Save yourselves, O men ! Save yourselves or it will gaudete.) crush you ! The men are frightened and alarmed. It is the power of heaven ! Or is it a force from hell? joice ! Presently, forth from that tomb

bursts the glorified and risen Saviour! Their eyes are dazzled risen with the spectacle of the Man that lay in that cold, silent, dark grave. A voice was heard : "Arise, for I am come for Thee !" And the glorified soul of the Saviour, entering that moment into His bodybursts triumphant from the grave ! Death and hell fly from before His face. Fly, for a Power is here that you cannot command ! Fly, you demons, who rejoiced in your triumph, for death and hell are conquered. Arise, glorious sun, from the tomb! Oh, what do I behold? Where, O Saviour, is the sign of the agony? Where is the disfigurement of Blood ? Where is the sign of the executioner's hand upon Thee? gone-gone ! No longer the blood-stained thorn defiles Thy brows! No longer Thy sacred flesh hanging torn from the bones ! No! But now triumphant, glorified, incorruptible, impassible. He has resumed the grandeur and the glory which He put away from Him on the day of His incarnation; and He rises from the tomb, the conquerer

of death and hell, the God and Re deemer of the world ! Behold, my brethren, how sorrow is changed into joy ! Bursting forth

in the light of His divinity, He went His way-the way of His eternity. The mountains, the hills of Judea of Jerusalem-bowed down before Him. The mountains moved and rocked on their bases before the assertion of Thy sovereignty, O God ! He went His way, and left behind Him an empty grave and the cloth-ing in which His disfigured body had been wrapped up. An empty grave ! But all the angels in heaven were looking on at that moment. At that moment, when the face of the glorified Saviour burst from the grave, all the angels of heaven put forth

alleluias of joy and of praise. The heart of the Father in heaven exulted. Rising upon His eternal throne, He sent forth a cry of joy over the glory of His Son. All the angels in heaven exulted; and, triumphing, they came down to earth, and gazed upon the sacred spot wherein their Master and their God had lain. The morning came, and the dark

clouds had disappeared. The very the ion, but it was, moreover, the type brows of Olivet seemed to shine with and model of the glorious resurrec a solemn gladness, and the cedars of tion that awaits every man who dies Lebanon seemed to lift their heads in the love, and fear, and grace of Jesus Christ. Every man who prewith a new instinct of life-almost of love and joy. Calvary itself serves his soul pure, and every man seemed to rejoice. The morning who restores to his soul the purity of rose, and the sun gladly came up repentance - to every such man is from his home in the east, and his first rays fell upon the empty grave. And behold the Magdalen and the promised the glory of the resurrection, like unto that of our Lord Jesus Christ. For as Christ rose from the other pious followers of our Lord, dead, so shall we rise; and as He clothed Himself with glory, so shall spices to anoint Him. They came we pass from glory into glory—to see and questioning-as we have seen-Christ in the air—to be like unto Him questioning each other : How could in glory; and so shall we be with the Mary, with nothing but her woman's Lord forever. And that glory which strength, how could Mary move that comes to our Lord to-day, comes not The stone? But see ; it is moved. And only to His grand soul returning sur beneath they behold an angel of rounded by the saints whom He had light fills the tomb. God. His delivered from their prison, but it There is no darkness there, no sign of sadness, no sign of death. Robed comes also to His Body, wiping away and erasing every stain, every defile in transparent white-even as the ment, every wound, and communigarments of Our Lord shone upon cating to that Body the attributes of Tabor—so did he shine as he kept guard over the deathbed of his the spirit ; for "That which was laid -the down in dishonor rose in glory "-that which was laid down in weak Lord and Master. "Woman, to the woman, he says : "Woman, beat thou ?" "Jesus of Lord and Master. Then, speaking ness rose in power-that which was laid down subject to grief, if not to Nazareth, Who was crucified." corruption, rose a spiritual and incor-ruptible body. Even so shall we rise "Why seekest thou the living amongst the dead ? He is not here? living -for I announce to you a wonderful He is risen!" And then their hearts were filled with a mighty joy; for thing, that when the angels sound the trumpet, and call the dead to judgment, they that are in Christ the Master is risen; whilst the soldiers, frightened and crestfallen, shall rise first; and as the soul of the went into Jerusalem, loudly pro-Redeemer went back to the tomb, and claiming the appearance to the entered into His Body to make that Pharisees and to the people, and that body shine in its spiritual glory - so He whom they were set to guard was the Lord of light and life, and shall our souls return from the heights of heavenly contemplation to find the Son of God. these bodies again-to re-enter them The eves that were oppressed with -and to made them shine with the the weariness of death are now glory of God, if we only consent to lifted up, shining in the glory of His live and die in the grace and favor resurrection. The hands that were of Jesus Christ. The eyes that now nailed helplessly to the cross, now cannot look upon the sun in heaven wield again the omnipotence of God. without being blinded, these very The heart that was broken and eyes can gaze upon the Face of God and not be blinded by His Majesty. oppressed now enters into the mighty ocean of the ages of His divinity, undisturbed, unfetted, unencum-bered by any sorrow. "Christ, risen from the dead, dies no more. Death The ears that now weary of the music of earth shall be so attuned to the music of heaven that the rapture of its hearing will continue in all the has no more dominion over Him." He died once, and He died for sin. of ecstasy of delight, so long as God is God. The heart, now so circumscribed 'Therefore," says St. Augustine. as scarcely to be able to rise to the dying on Calvary He showed that dignity of the highestform of human He was man ; by rising from His grave He proved that He was love-will then be so purified and exalted that it will be filled with the God. fairest forms of divine love-purified, If, therefore, dearly beloved brethsanctified, animating every natural ren, during the past forty days the Church has called upon us for fastsentiment, every affection, until the body, growing into the soul's essence, ing and mortification, has called shall all become spiritual and, as it upon us to chastise our bodies and were divine. In a word, this gross, to her heart, and leaning upon her triumph over the Eternal Lord of humble our souls (humiliabam in corruptible, material body of ours

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Life, and hell appears victorious in the destruction of the Victim. The midnight hour approaches. The during the past weeks, called upon guards hear the rustling of the con-ing storm. They see the trees bow their heads in that garden, and their heads in that garden, and if we have done this—above all, if we have purified our souls so as to we have purified our souls so as to as if a storm was sweeping over them. They look. What is this orient light that blushes upon the sage which I bring to you is a message which I bring to you is a me horizon? What is this light which bursts upon them, bright, bright as the sun of heaven, bright as ten thousand suns? And whilst the clothed itself with strength. Ignominy hath clothed itself with glory. they close their eyes, they hear a riot Death has been absorbed in victory and the powers of hell are crushed and confounded for evermore. What is this that they behold ? The not this a message of great joy and you, in the words of St. Paul, (Gaudete in Domine iterum dico "Rejoice, therefore, in the Lord ! I say to you again, re-

> Two reasons have we for our Easter joy and gladness. Two reasons have we for our great rejoicing. First of all, that of the friend to behold the glory of his friend : the joy of a dis-ciple to see the glory of his Master ; a joy centering in Jesus Christ-rejoicing in Him and with Him, for His own sake. Was it not for His own sake we sorrowed ? Was it not because of His grief and suffering we shed our tears and cast ourselves down before Him? So, also, for His own sake, let us re joice. We rejoice to behold our God reassuming the glory of His divinity, and so participate that glory to His sacred humanity that the sunshine of, the eternal light of God streams out from every member, sense, and limb of the sacred Body of Jesus Christ our Lord. Pure light it Jesus seemed. With the transparency of heaven it assumed all splendor. A11 the glory was with Him in Almighty affluence, and sent itself forth so that He was truly not only the light of grace for the world but the light of glory. For this must every true believer in Jesus Christ rejoice.

But the second cause of our joy is for our own sake; for, although we grieve for Him and sorrow for Him, for His own sake, upon Calvary, we also grieve for ourselves. And it is for us, the keenest and the bitterest sorrow that the work of Calvary was the work of our doing by our sins ; that if we were not what we were He would never have been what He was on that Friday morning. That for us He bared His innocent bosom to receive all the sorrows and all the agonies of His Passion ; that for us did He expose His virgin Body to that fearful scourging and terrible crucifixion; that for our sins did He languish upon the cross; that they put upon Him the burden of the iniquities of us all; and "He was af flicted for our iniquities and was bruised for our sins." It was for our own sorrows and our own sins that the very deepest sorrow has a place in the Crucifixion. Well did He—He, Who permitted that we should be the cause of His sorrow wish us, also, for our own sake, to participate in His joy. And why? Because the resurrection of Jesu from the dead was not only the proof of His divinity, the establishment of His truth, the conviction of His miracles, the foundation of His relig

terrible instruments of the Passion prought up all the horrors which she had witnessed on that morning of Friday, on the Mount of Calvary. The women kept watch and ward round her, and so terrible was the mother's grief, that even the Magdalen was silenced and hushed, and dared not obtrude one word of consolation upon the Virgin's ear.

TO BE CONTINUED

beseeching the prayers of those who entered or came out. I remained standing near one of

the columns of the peristyle without. While thus placed, the conversation of some persons, who sat within the adjoining recess, was heard distinctly where I stood. Perceiving that related to public affairs. I made no difficulty of listening. Hast thou heard the news that

arrived in Maraca this morning? said one. "They say that Gallus Cæsar has been put to death."

"I heard so," replied a second. "The Arians have had something to do with that."

Not an iota. It was a matter of treason. They said the emperor suspected him of some design upon the government. The Arians have no cause to rejoice at it. It is well known he was their friend, though not so open as Constantius himself.

"Few will grieve for him at An-tioch," said a third. "He was beginning to lean heavy enough upon the towns around him, when Constantius sent for him." "And who, is it thought, will be

Cæsar in his stead ?" "Most like, his brother Julian, if

Constantius be still disposed to place any trust in his own blood."

Why, they say he is a Hellenist.' (A Pagan.)

'Nay that was but talk, because he wore a beard, and loved to converse in the manner of the philosophers. Betwixt ourselves, there may be more reasons than one for his disrelishing the rumour. It would be a somewhat dangerous part for him to play before Constantius, although he tumult an Arian ; aye, or Gallus either, while he was alive, and wielded the power of the Cæsars." The opening of the church doors

put an end to their conversation. I took little notice, but ere long the course of public events began to reit to my mind. Julian, the brother of Gallus, was created Cæsar in his room, and sent to Gaul. From day to day, and year to year,

He was lying on his left side, apparently motionless, except that were soon diffused throughout the empire, under the happy reign of with one hand he strove to pluck Jovian, a successor in every way forth a Persian arrow, which was entirely the opposite of the much shaft, and immediately over the situation of the liver. My glance phant labarum, thou art now about next fell upon the countenance. It was one, though disfigured with Julian first raised the standard gore, pale from loss of blood, and distorted with the workings of a so brief, and so disastrous, to others of rebellion and commenced a career hundred dreadful passions, which could not be mistaken. It was my this narrative as a parting gift. old acquaintance of Macel and of Athens, my unknown friend and Even a centurion may sometimes de. rive instruction from the adventures

benefactor. I raised him from the earth, and of so insignifican Tailor of Macel. of so insignificant a being as the Lame supported his head for some time upon my knee. By degrees, recol lection returned, and he gazed wildly "Well gentlemen," exclaimed one

of the company, as the ninth juror and fixidly for some moments on my features. took off his spectacles and returned "What has happened !" he said,

the manuscript to his coat pocket. 'what place is this ? I think we have had quite enough

of Greek. 'Tis, a very learned story, and with many hard words, and we "Be at ease," I answered, "thou art in the hands of a friend. Thou ought to be thankful that 'tis over.' art safe-

"Oh, certainly," said another, "I protest I don't know when I felt "From what?" he asked suddenly clasping my hand and looking eagerly into my eyes. "Who art thou ? What ! Chenides ? Memore pleasure at the conclusion of any story, and if that be not a sign of thought—O what a dream ! or was it know what is." a dream ?"-he continued, waving

one hand before his eyes, as if to dis-"But what I'm most uneasy pel a mist which gathered upon them, while with the other he still about," said a third, with a sly wink at his neighbor, " is the condition of clutched mine, with the iron grasp of death. "But now, I thought I was terior should ever come to hear that so valuable a document was pura conqueror-hosts fled before me-I tell thee it was no dream-I saw it-I saw the Persian banner fall be loined by a tourist !"

fore me-I heard the shrieks of their wounded-the tramp of their flying cavalry-I saw the host in rout and tumult — and our eagle soar triumphant amid the storm of the place between the French and English governments."

battle. I exulted-I cast myself "Oh, I trust not," replied a fifth. I'm sure our friend would readily loose upon the tide of conquest — 'twas mine — 'spite of the false Armenian treachery, and the prayers of the Galileans—all was restore the manuscript, rather than that it should endanger the national peace.

mine-O misery and death !-even 'It is all a proof," added a sixth, in the very whirl of triumph-I felt a something graze my arm—and a pain upon my side—and my horse pain upon my side—and my horse turned short—and—he! there it is bog in this unfortunate country,

a well wrought catastrophe, I don't

the poor concierge at the Palais des Thermes, if the minister of the In-

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shall be so spiritualized—so glorified —so refined, as to be capable of the most exquisite pleasure of every spir itual sense; and yet pleasures purify ing to the soul, in which every thought and every power of the soul and body shall be wrapped up into God.

But mark, dear brethren; the resurrection of our Lord is the pledge and promise that every soul shall realize; but two things are necessary in order to arrive at this Two conditions are laid down in order to attain to this wonderful fulfillment of all the love of the redemption of Jesus Christ. And these two things are : First of all, we must keep a pure soul and a pure con-science. Mark how Jesus Christ came to His glory ; He took a human heart, He took a human soul, He took a human conscience—for He was true man. But He took every element of His humanity from a source so pure, so limpid, so holy, that, in

heaven or on earth, nothing was ever seen or ever shall be seen until the end of eternity that shall be compared with the Blessed Virgin's son. Throughout His whole life of thirty three years, nothing in it could have the slightest shadow of sin nothing that could have the slightest feature of sin upon it ever was allowed to come near the blessed and most immaculate soul and heart of Jesus Christ. When at last He permitted the appearance of the sin that was not His own to come I hope that the words that have been upon Him-to touch Him nearly-it heard here have not been spoken in so frightened Him—it so horrified Him—that the Blood burst, as we vain. It would fill me with fear if I thought there was one amongst the know, from every pore of His body. It seemed as if His body, as it were, audience who filled this church during the last Lent, whose hardened could not stand the sight; His was the grace of purity. Oh, my beloved heart refused to make his Easter confession and Communion ; and to make brethren, that we might attain to it as the beginning of a series of that self-same purity, as far as our nature will permit us, that we might only know the beauty of that purity nature will permit us, that we might only know the beauty of that purity beaming from Him as its author and creator ! Christ, our Lord, laid out in because then there would come upon His church the path of purity—the path of innocence. But for all those who fall, or stumble, or turn aside for a moment, He has built another Word fall fruitless on my lips, and, royal road to salvation, namely, the perhaps, make me a reprobate whilst road of penance. One or other of I was preaching the Word. But, no ! must we tread ; whether we tread the way of purity or the way has done His own work—that the of penance, we must suffer with Divine Husbandman, who placed the Christ if we wish to be purified with seed of His Word in such hands as But mark ! All pure and holy mine-most unworthy-that He has as He was-infinite purity and holi- | made that Word spring up, and that ness itself-no passion to disturb the fairest flowers of grace and sanct-Him-no evil example to exercise its ity already crown it in your hearts influence over Him-no secret emo- to-day. Upon this, therefore, I contion of pleasure, even of that purely human pleasure, to come and interfere in the remotest degree with -the perfect union with His divinity—yet, with all this, He mortified that sacred Body : He fasted : He hum. but He is glorified in your hearts. Not only has He conquered death in the Garden of Gethsemane, but He bled Himself; He prayed; and He ended by giving that Body to be scourged and to be crucified ! He shed His blood. What an example He burst from the tomb, but He has was this ! That body of Jesus Christ driven him from your hearts, into was no impediment to His holiness. It only helped Him ; for it was the instrument of His divine will in the as your best and only friend ! salvation of man. Our bodies, on the Him as you would keep the pledge of other hand, impede us every day, and put between us and God. Every and of which, says the Apostle, "Eye passion that dwells within us, rises from time to time to separate us from nor hath it entered into the heart of God. Every appetite that clamors for enjoyment would fain destroy the soul for ever, for a momentary pleasure. Every sense that brings thought and idea to the spirit brings brings | Him !" also in its train the imminent, the

dangerous, the poisonous image of ABOUT THE TOMB OF the evil example of sin. That which. with Christ, was a work of pleasure, is, with us, a work of toil. It is toil to deny ourselves somewhat-to put the sign of the cross, in penance and mortification, upon this flesh-to enter somewhat into the sufferings of tions on Easter and some instructive

have I seen from time to time, the the "Easter Controversy," which be expression—now, of sorrow—now, of gan in the time of Pope Victor to-delight—but, whether of sorrow or of ympathy with Jesus Christ. delight—but, whether of sorrow of of joy, of sympathy with Jesus Christ. Of this am I a witness, and on this of this am I a witness, and on this Definition of the second do I congratulate you. If it be true that the Christian man is, indeed, a man in whom Christ lives, according Britain the Church kept Easter Sunto the words of the Apostle : "I live no longer, I, but Christ lives within day on the day following the Jewish Pasch in pursuance, as St. Colman maintained against St. Wilfrid, of the tradition of St. John the Evangelist. -then, according to his words you are lost to yourselves ; you are dead ; and your life is hidden with The Romans followed the tradition of St. Peter. The whole controversy Christ in God: If, then, the Christian man be the man in whom Christ is related by St. Bede in his Eccleslives, well may I congratulate you iastical History. Needless to say, national prejudices and passionate adhesion to local customs were soon upon every emotion of joy and of sorrow that has passed through your hearts and over your faces during inevitably superadded to the original these forty blessed days that you difficulty. Nevertheless, as Pope Gregory XIII. made clear in the year 525, "The Church throughout held difficulty. have passed ; because these emotions were the gift of Christ, and the evidence of the life of Christ in you, and that the determination of Easter was of your familiarity with Christ's image.

primarily a matter of ecclesiastical discipline, and not of astronomical science "—still less of doctrinal truth. May I congratulate you on a good confession and a fervent Communion? May I, in heart and spirit, bow down The Roman rule finally prevailed throughout the Universal Church. According to this practice, "Easter before every man amongst you to-day, as a man who holds in his bosom Sunday is the first Sunday which Jesus Christ; as a man whose heart is not an empty tomb, like that in occurs after the first full moon following the 21st of March. As a rethe garden outside Jerusalem; not sult, the earliest possible date of occupied merely by an angel, but Easter is March 22; the latest April whose heart is the sanctuary where-in the risen and glorified Saviour 25th. THE TOMB dwells this morning? May I con-gratulate you on this? I hope so !

A difficulty is sometimes felt rising out of the apparent contrary, not contradictory, accounts of the Synop tic Gospels. (Math. xxviii. and Mark xvi.) speak of the women going to the sepulchre on Easter morning, and after they had entered, seeing one angel, who invites them to and see the place where they laid Him ;" whereas Luke xxvi. records a

vision of two angels. Why, after they had already entered, should they be invited to "Come and see?" and how reconcile the difference in the number of angels seen? These thought there was such a one here ; difficulties will vanish if we realize me the conviction that it was my own the nature of the tomb. unworthiness-my own unfitness-my own weakness that made the In the vicinity of Hebron, a city twenty miles south of Jerusalem, was the valley of Mambre, where Abraham lived, and near his resi-Nay, I will rather presume that God dence was the field, with its "Mac pelah," or "double-cave," which Abraham bought for four hundred

Divine Husbandman, who placed the sicles from the Hethite Ephron, the son of Seor, as a burial place for his wife, Sara, and family (Gen. xxiii). Over this existent double-cave stands at present a Turkish mosque. Nearly all subsequent Jewish sepulchres were built in imitation of Abraham's gratulate you as the third great motive of your joy ; that not only is Macpelah. The hill or rising ground called Mount Calvary was at the the Saviour glorified in Jerusalem, time of the Passion situated outside the walls of Jerusalem, on the western side of the city, but a little has conquered death in your souls. to the north. The garden, in which was the sepulchre, was on the western side of Calvary, while the sepulchre itself was only about fifty yards from the site of the Crucifixwhich He has entered this morning. ion. The sepulchre built by Joseph of Arimathea in imitation, as other Oh, brethren, keep Him! Keep Him Keep Jewish tombs, of the double-cave at Mambre, consisted of two rooms hewn out of the rock, the inner one, in which the Body of the Saviour of hath not seen and ear hath not heard the world was laid, having an opening four feet high and the outer one man to conceive-what things the having a doorway of 6the common Lord God of heaven hath prepared size, quite open in front, so that for those who cease not to love from outside one could easily see the narrow door of the actual sepul

> THE INNER CHAMBER The opening of the inner room

OUR LORD was on the left, or south side as persons entered into eit. This inner In an article "By A Priest" in a chamber was about eight feet high late issue of The Catholic Herald the height of the total structure, and about six feet long and six feet broad. On the northern feet broad. On the northern side of this inner chamber, and our Lord—into His fasting—into His prayer—into His mortification—in order that our bodies may be chas-"Priest" says :

THE CATHOLIC RECORD

One rub with Old Xub utch Cleanser flowers the altar would show, and you darted back to the house, the is worth four rubs any other way realization, of Easter vivifying all your being.—Rosary Magazine. Saves time in Chasing Dirt Many uses and full directions. on Large' Sifter - Can 10¢ THE ANNUNCIATION

of the great King ; but it was to one

Behold the handmaid of the

And

Lord !" is a sentence that utters her whole character even more than that

great hymn of triumph, the Magnifi-cat, for it shows her in her humility

the words of Mary in answer, have been born all those beautiful prayers

and hymns that follow after our de-

its paraphrases to music and song.

our Mother also.—The Pilot.

A MEMORY OF EASTER

Easter! We need not look at the calendar to-day, for a thousand

voices proclaim it. The alleluias of

the birds, that have been sweeping

in by pathways known only to the

eye that hath kept a fatherly watch

over their journeying, called us from slumber, long before the dawn be-

gan to crimson the east. From the

woods, where the wild flowers lift

faces full of dreams, comes a song,

intangible, full of mystery. In the

garden the voices are clearer, as hyacinth and daffodil, crocus and

tulip, and lily-of-the-valley, vie with one another in offering fragrant praise. The grass along the border

seems to sing—or is it the rains of winter seeping among the roots?

The rosy buds on the maple, the

silvery gleam of the poplars, these

tender green on the willow, the

and resignation to God's will.

Week

spoken.

boast.

Come

han a score of casual acquaintances. Adversity shows what is in a man. It is a good thing for anybody strong enough to turn it into merit. The Feast that means so much to It is for our sake and not for His the Catholic heart, that is enshrined own that our Divine Lord bids us come to Him. His is the most unselin Catholic devotion, and glorified in very midst of the Lenten season. It is as a flash of bright color amidst is as a flash of bright color amidst is as a flash of bright color amidst compare to it. Even the love of a compare to it. Even the love of a

the approaching darkness of Holy love for us. Column R The figure of one of God's most

you remembered the Easter

the new hat and dress, the wealth of

One trusty friend is more precious

eggs

brilliant ambassadors kneels before Music the timid maiden of Galilee. It is an historic scene, for that moment changed the whole trend of human **Taught Free** history. As for Mary herself, it bespeaks her great treasure of grace that made it possible to single her out of all women as the one fit to be the Mother of the Incarnate God. Home Instruction Maidens in Israel for centuries had **Special Offer to Our Readers** been dreaming of being the mother into whose soul the thought had never come, that the message was

In order to advertise and introduce their home study music lessons in every locality the International In-stitute of Music of New York will give free to our readers a complete course of instruction for either Piano. Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing. In return they simply ask that you recommend out of that message of the Angel, and their Institute to your friends after you learn to play.

You may not know one note from votion to God. The Hail Mary reanother: yet, by their wonderfully simple and thorough method, you peats words of the Angel ; the Ange-lus tells the whole story three times a day, at morning, noon and evening can soon learn to play. If you are an advanced player you will receive in the midst of the city's bustle as well as in the quiet of the country special instruction.

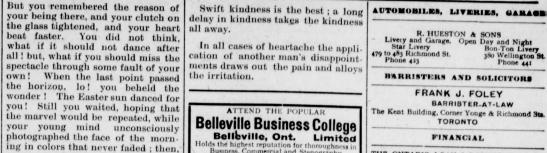
The lessons are sent weekly. They fields. Art, too, has poured out the wealth of color, and poetry has set are so simple and easy that they are recommended to any person or little child who can read English. Photo-graphs and drawings make every-It is an inspiration to young maidhood which sees the gentle girlhood thing plain. Under the Institute's of that Holy Virgin honored in the free tuition offer you will be asked Temple's sacred shelter. It is an in to pay only a very small amount (averaging 14 cents a week) to cover spiration also to motherhood that sees the most glorious of mothers looking only to God as her hope and her refuge. It is an inspiration to all mankind to feel one little throb postage and the necessary sheet music.

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The International Institute has sucupon her who has merited to be called " Our tainted nature's solitary cessfully taught others and can successfully teach you, even if you know absolutely nothing whatever about And thus in the glorious days of music. The lessons make everything the spring time the picture comes once more, and we kneel a little apart clear.

Write to-day for the free booklet, and look, and as we look we unconwhich explains everything. It will sciously pray, for we feel that she convince you and cost you nothing. who has consented to be the Mother Address your letter or postal card to of God has by her elevation become International Institute of Music, 98 Fifth Ave., Dept. 427M, New York N. Y.





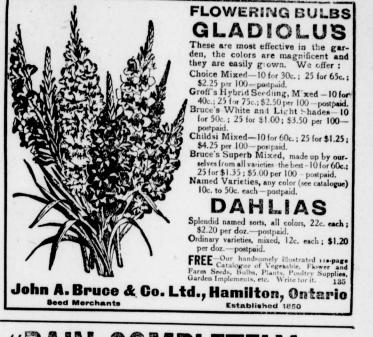
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tened; for it is only chastened bodies that can contain pure and sinless souls. Those who are pure must chastise their bodies somewhatmust deny themselves-in order to preserve their purity. Those who are penitent must do it in order to appease the justice of God upon that body which has led them away, some time or other, from God by sin, and so tended to destroy the soul. And this is the reason why the Catholic Church commands us to fast ; that it tells us we must not enjoy overmuch the pleasures of the theatre; the pleasures of gay and festive reunions. It tells us that we must from time to time, be hungry and yet not taste food—that we must be thirsty, and yet refuse to refresh ourselves for a ne with drink. And this, not only that these bodies may be chastened for a time, but transformed into fitness for the glory of heaven. And here I would remark that whilst every other religion, whilst every false religion, puts away sadness and sorrow, puts away the precept of fasting, and says that men may pander to, and feed and cherish their bodies, the Catholic Church, alone, from the very first day of its exist-ence, drew the sword of the spirit

-the sword of mortification-and de clares through her monks, through her hermits, through her virgins, through her priesthood, that the body must be subdued, it must be abased, it must be chastened. in order that the soul may rise to God by purity and grace here, and through them, to the spiritual glory of the resurrection here-

I say that there is a third motive ecclesiastical year, inasmuch as the date of those feasts is determined by for our joy this morning—and it is this : May I, dearly beloved, in this, the date of Easter Sunday. Although Easter is the oldest feast of the Cathwhich I may call the closing day of our Lent-may I congratulate those olic Church, there has not always whom I see before me ! The conbeen a uniform practice in determinyou during the last forty evenings of Lent has made your faces familiar to me. Over these Catholic countenances | in the Church in Rome. Hence arose

hollowed out, running from east to Every Sunday of the year is in a sense commemorative of the Resur-rection. By the authority of the west the breadth of the room, and a little more than two feet off the floor, on which the sacred Body was Catholic Church, the weekly day of placed. Now we can follow the Gosrest from servile work was transferred from Saturday to the first day pel accounts. of the week precisely to commemor-

The women entered inside the ate the Resurrection. Moses insti-tuted the "Sabbath;" the higher outer large door of the high antechamber, and saw on the right of authority of the Catholic Church in-stituted the "Lord's Day." Or we may put it in this way: God gave through Moses on Mount Sinai the this outer room an angel sitting on a stone bench (Math. and Mark), and when Mark says they entered the monument and saw the angel, he command for the weekly observance means that when they entered the of the Sabbath, or seventh day, to vestibule, or outer room, they saw the angel sitting on their right. commemorate the Divine cessation of the work of creation, while the He invites them to go with him to same Divine Legislator gave through the southern side of the monument His Church, Rock-founded on Mount and look into the small opening of Calvary, the command for the weekly the inner room. They obeyed, and observance in future of the Sunday saw therein two angels, who said or first day in commemoration not 'Why seek ye the living," etc. (Luke) alone of the first day of creation, but Math. and Mark record what the of the "day of days "-Easter day. women saw in the outer room This important change in the literal Luke what they beheld in the inner observance of one of the commandroom or actual place of burial. The "large stone" subsequently "rolled ments in the Decalogue is not re-corded in Holy Scripture. The "Bible away" by the angels lay up against alone" theory of Protestantism, apart the low door of the inner room. from the living authority of the Cath-

olic Church, is quite incapable of justifying the universal Christian ob-Do not despise others because, as servance of Sunday. t seems to you, they do not possess THE "EASTER CONTROVERSY"

the virtues you thought they had; they may be pleasing to God for But besides this weekly commemorother reasons, which you can not ation, the Church naturally wishes to celebrate the anniversary day of discern.

this glorious event in the history of Our Lord's life. Unlike the Epiph-Hooping-Cough any, Christmas, and other festivals which are kept on fixed days, Easter is a movable feast, and the central CROUP pivot, so to speak, of the greater number of the movable feasts of the ROCHE'S Herbal Embrocation BRONCHITIS, LUMBAGO AND RHEUMATISM use for over 120 years. Of all Ch W. EDWARDS & SON, een Victoria St., London, England, Lymans, Limited, Montreal.

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are a few of the many voices through-The book tells of a line of business out nature's vast domain telling of Easter. Over all, from the monas-tery on the hill, comes the glad bell, that has and is paying enormous dividends, and which is being sup-ported by Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the ar sending down on waves of mellow sound, the message, "He is risen !" As you stand there by the window, this particular business and the as watching the rising of the Easter sun, your thoughts go back to other, tonishing dividends paid stockholders. It shows how Catholics may, for the first time, now become stockholders happier days, when your last word to your mother, on Holy Saturday and receive their share of the profits night, was the oft-repeated request that she should call you early in the of this great business. The stock of old established companies in this morning to see the sun dance. She line is worth ten to twenty times par never failed you, and, half-dressed. value, and original investors are re your little hands clutching the piece ceiving 100 per cent. dividends.

of glass which you had carefully smoked over the kitchen lamp the This is not a get-rich-quick schemes but a high-class, legitimate business night before, you ran to the hill where enterprise, indorsed by leading banks you stood, waiting, watching. How longitseemed! But you did not doubt. and the Catholic hierarchy and laity. This is the opportunity of a life-time to make a safe and profitable The sunrise never failed us yet." You were acquainted with the line investment, and worth the attention but your soul voiced its everlasting and investigation of every conservatruth. Equally certain were you that the sun would dance three tive investor.

If you would like to have a copy of times after rising, because of its ancient joy over the final conquest this book, address Philip Harding, Dept. 614 R, Box 1301, Philadelphia, of death, when Christ came forth Pa

triumphant from the grave. The Mr. Harding requests that no one glow deepened ; then the yellow rays appeared now a narrow rim of the write simply through idle curiosity and unless you are a member of the great luminary. As you watched Catholic Church the book will be of the solemn birth of day, the miracle no interest to you, because only Catholics will be permitted to hold you expected was swallowed up in the wonder of the one you beheld. stock in this particular institution.



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tist, and the remaining percentage The Catholic Record indifferent to all church affiliation." "Sometimes called Presbyterians

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rather surprising us. He is discover-

writer once taught elementary Eng-

college and 8 in Manitoba college, taking the arts course ; 10 are tak

are in Normal school ; 2 are articled

as law students, and 2 are study-

ing in the engineering course ; many

This is reassuring, and rather dis-

counts the sweeping assertions of

and the one Orthodox Greek or Rus-

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LETTERS OF RECOMMENDATION

Apostoltc Delegation Ottawa, June 13th, 1905.

Ottawa, June 13th, 1905. Mr. Thomas Coffey My Dear Sir-Since coming to Canada I have been a reader of your paper. I have noted with satis-faction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Cath-olic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the same time promoting these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesom/mfuence reaches more Catholic homes. I therefore, earn-ently recommend it to Catholic families. With my blessing on your work, and best wishes for its con-tinued success. ing a remarkably active brain. lish to 6 of these 'Galicians,' we then called them. They worked hard all day, but were eager to learn at night. He never had to repeat the same thing twice, so retentive were their memories. young men are in St. Boniface

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate

LONDON, SATURDAY, MARCH 22, 1913

THE CATHOLIC SLAVS

are in the collegiates. There would be many more in college if they had Under the heading "Cosmopolitan funds Winnipeg" the Manitoba Free Press is publishing a series of articles on the various races, peoples, tribes and tongues that make up the cosmopolithose who would picture the degrading effects of their religion on these tan and polyglot population of the people. Gateway of the West. Judging from the one before us on the Slavonic People, the writer, if not altogether sympathetic, gives evidence of a de-The St. Nicholas school has a large sire to deal fairly with this new ele class rooms. The Baptists and In ment of our population. dependents send their children to the

Napoleon prophesied Slav domination of Europe. Jeremiah Curtin, who translated the works of the Polish novelist Sienkiewicz, and who had a deeply sympathetic knowledge of this people, their history and characteristics, was convinced that the Slavs would play a very much more important part in Europe than was then generally believed possible. Their recent success in the Balkan war has in a startling manner convinced the world of this possibility.

Millions of Catholic Slavs of Austria-Hungary and Germany were deeply stirred by the victories of their Orthodox brethren of Bulgaria ian and Servia.

The possibilities emerging from this new stirring of racial sentiment and ambition enable us to appreciate Mr. Curtin's knowledge of these people, and forcibly recalls the prediction of Napoleon.

The Slavs, then, bring to the upbuilding of the new Canadian nationality characteristics and qualities which we hardly appreciate.

In Winnipeg alone, according to there are 32,750 of the Free Press.

THE CATHOLIC RECORD

When we are told that "in the United States 33 out of 35 secular papers among them are propagators of infidelity in an intense spirit, we are is a particularly good and non-comtold, probably in good faith, a mismittal way of passing over a disgraceleading half-truth. There are many ful phase of peculiarly contemptible Bohemian Catholic papers, among proselytism. Our readers will rethem the Katolik (The Catholic) pubmember that certain Presbyterian missionaries, in their unholy zeal to lished twice a week, which we are seduce the Ruthenians from their told is by far the best periodical in Catholic faith, actually got some the Bohemian language in the States. There is also a Catholic daily. Bo Ruthenian perverts to pretend to be priests and to travesty the Holy Sachemians on this continent being rifice of the Mass. Those thus either Catholic or infidel, their press is either Catholic or infidel. The seduced they called Presbyterians.

only force that can counteract infi-" Greek Catholics " is not so apt : delity among them is the Catholic term. The Ruthenians are Roman Catholics of the Ruthenian rite. Church. Bishop Budka was sent to them by Honest Protestants who sincerely

our Holy Father Pius X. The term wish to see the growing foreign Greek Catholics is sometimes used in element educated and Canadianized even a looser sense still, to include should weigh well the consequences the schismatics, who, however, never of seducing them from the Catholic call themselves anything but ortho faith. They are merely recruiting the ranks of infidelity and Socialism. "Educationally, the Ruthenian is

The Public school plays a comparatively small part in education; the home and the Church are more important factors.

The Church school which permits the co-ordination of all three is of the greatest possible benefit to the foreign element and to Canada. The restraining, civilizing and refining influence of religion is nowhere more needed than amongst the foreigners during the perilous time of their assimilation.

For the Catholic Slav the only religious influence is that of the Catholic Church. For the Schismatic, the Orthodox Church school is infinitely better than the Public school. Patriotic Protestant Canadians most choose between leaving the Slav under the influence of his own Church, or taking the responsibility of pushing him into the arms of

At a public meeting held in Wir sor, Ontario, by the Orange Gran Lodge, Mr. Hocken said .:

disgrace to the empire. Not a mar-riage of Roman Catholics but can be

Marriage is a contract ; if the mar riage null and void from the begin ning as to its civil effects.

In Quebec the Catholic increase vas 88.37 per cent. of the net in crease, and in Nova Scotia 47.04 per cent.

In every one of the older provinces Catholics have made marked gains both relatively and absolutely, with the exception of Quebec, where the proportion remains about the same as it was, namely 86 per cent. Catholic. Curiously enough, in an editorial best truant officer. reference the other day the Advertiser stated that the Catholic gain was chiefly in Quebec, the only one of the older provinces that shows no relative gain ; but Quebec accounts

for 295,423 of the total net increase of 603,441 in the Catholic population of Canada.

In the four western provinces Catholics have increased by 182,250; but this is only 16.32 per cent. of the increase of western population in the decade.

The specified religions for 1911 are 79 in number as compared with 57 in 1901. And still there are some others not specified.

The total number of Catholics in 1911 is 2,833,041; the next largest denominations are the Presbyterians, Methodists and Anglicans with something over a million each. Altogether the religious census of Canada is very satisfactory from the Catholic point of view.

COMPULSORY EDUCATION IN QUEBEC

Presbyterian "missionaries" te Quebec in conference assembled solemnly put themselves on record by resolution that they are in favor of compulsory education in Quebec. We presume their object is to se cure a better attendance at school of the children of the province.

As matters stand at present the average school attendance is as follows

1	Ontario	60.84	si
1 8.8.8	Nova Scotia	64.03	so
nd-	New Brunswick	69.33	10
	British Columbia	71.27	
ind	Saskatchewan	52.30	
	Quebec	77.53	ce
			1 1.1

If the Presbyterian missionaries to Quebec are really concerned about increasing the average school attendance in Canada, they should, after studying conditions in Quebec, return to Ontario and let us know how it is that in Quebec, without compulsory legislation, the average school attendance is 77.53 per cent while in Ontario, with compulsory legislation, it is only 60.84 per cent, which by the way is the highest percentage we have reached since Confederation.

The absence of a compulsory lay in the Province of Quebec is a favor ite subject for some of our petty little pharisees. The reason of course is evident. Quebec is Catholic. Ontario is Protestant. Children are not compelled by law to attend school in Quebec; they are in Ontario. Therefore-

Ask one of them how compulsory legislation works out in Ontario, and you will find him totally uninformed.

the very desirable object that Ontario read the speech of the Hon, Edward later she discovers to be the fact that with the aid of the law and its penalties has admittedly failed to attain And this very fact that the people of Quebec have, of their own free will, recognized their duty in the matter of education, is infinitely more to their credit than if the same result were obtained by means of compulsory legislation. Conscience is the

Without any prejudice in favor of Quebec's school system, we do feel disposed in simple justice to refute some of the petty and spiteful allega tions made by those who reflect no credit on our own system of educa tion.

One amongst many of the evidences of interest, intelligent, practical and ever-growing, in educational affairs in the sister province, is the meetings of school boards.

Last week at Joliette representa tives of every school board in the two counties of Joliette and Berthier, some of them driving twenty-five or

thirty miles, held one of these conlic ferences. The Superintendent of Public Instruction, the chief Inspector of the province, the local inspectors, members of Parliament, Conservative and Liberal, were all present to testify to their interest in this detestable society alive so long school matters, to address the delegates, and discuss with them the practical details of school manage

ment and educational improvement. The Superintendent of Public In-A SURSCRIBER in Cevlon, Ont., struction, in the simplest and clear est terms, showed the advantages which the provincial legislature ac cords those municipalities that desire to increase the salary of teachers and pointed out the justice and desirability of the different hygienic regulations now exacted by the Government. He made an energetic and moving appeal for better remuneration of the teachers, urged the establishment of school libraries, and insted ou the importance of rural hools inspiring the children with a ve or the country life. To give, even in outline, the proior, but all to no purpose. Each day

edings of the day, is hardly possible or necessary here. What strikes phase in his character. one most is the eminently practical treatment of actual questions, and the presence of the school trustees from every school-municipality in the two counties.

The primary schools of Ontario are in some respects unquestionably superior to those of Quebec ; in other respects we may learn much more from Quebec schools than we shall ever learn from their conceited, ill-informed and narrow-minded critics. We can conceive of no measure for improving educational conditions in Ontario, more practical or more necessary than such meetings of the school trustees as we have described, addressed by the leading education ists and public men of the province What an inspiring object-lesson on the importance of education, what a broadening effect it would have on boards of trustees too often sadly in need of it, what an impressive lesson for the pupils, such conventions

Commons in 1884 their eyes would be widely opened. He showed by in contestable proof that Orangeism is simply and solely a political machine operated by the bosses entirely for their own use and benefit, the innocent yeomanry of the town lines being coaxed into the ranks on the plea that the Pope needs continuous watching. Orangeism is distinctly a menace to the happiness and prosper

ity of the country and we take it that it will exist so long as simple-minded people will allow themselves to be humbugged by those who claim to be the defenders of our civil and religious liberties. A notable characteristic of Orangeism is the fact that while its members essay to be the champions of these liberties, they swear away their own, for an Orangeman makes solemn oath that he will never be-

come a Catholic, that he will not marry a Catholic woman and that he will not send his children to a Cathoschool. Orangeism is not a' healthy asset in the community. If proof be demanded we have only to point to the civic government of Toronto. There will be a tremendous effort made to keep as, through its influence, public office and municipal jobs may be secured by its leading spirits.

sends us a clipping from a Collingwood paper in which it is stated that a priest in New York had left the Catholic Church and joined the Episedge of the case, and we say to our referred to needs our prayers more troubles of the authorities of the Episcopal Church will now begin. The cloak of charity was thrown about him over and over again by his Super-

A GREAT LOSS

We send our sincere sympathy to the Bishop-elect, priests and people of Charlottetown, because of the destruction by fire of their grand cathedral. This very sad event took place on the 7th of this month. The sacred edifice cost \$250,000 and there is only an insurance of \$100,000. We have faith in the Catholic people of Prince Edward Island and believe that they will at once rise to the occasion and contribute liberally towards the restoration of their cathedral. A press despatch tells us that the rebuilding will be commenced at once. The attitude of our separated brethren in this time of misfortune for their Catholic fellow citizens is worthy of the highest praise. With the first donation of a \$5,000 cheque received rom a Methodist firm the old Zion Presbyterian Church has been purchased as a temporary building. A

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Blake delivered in the House of her mother became a Catholic. Thus the first seeds of hatred of the existing social order are implanted in her soul. Moving to the Irish capital she becomes a contributor to a socialistic journal, meets with some Trinity under-graduates who are the power behind the throne in a great conspiracy having for its object the uprooting of the present social fabrie and the substituting for it of a system based on the inherent equality of man. A strike is proclaimed, only to end in defeat for the masses, who find that they have been duped by the English agitators who, under the guise of warring against the injustice of Capitalism, were really actuated by hatred of religion, and at the very time that they were denouncing the classes were discovered to be in their pay. Miriam proceeds to America and there has her eyes opened to the fact that this inequality that is the stock-in-trade of the agitators is more apparent than real. How all this works out-how she discovers from experience how true are the words of Father Hugo, the chief opponent of the forces of disorder, that it is the rich, not the poor, that are to be pitied - that the dome of the rich often covers hell, whereas the rafters of the poor lean down on heaven makes a story that is not only interesting but sublimely inspiring as an

epic poem. Those who have read and enjoyed Canon Sheehan's other books will not besitate to order this latest child of his fertile brain. Those who have not yet made the acquaintance of the most gifted Irish copal communion. The report is writer of the day, and one of the quite correct. We have full knowl- great Catholic authors of the age, will be well advised to make a be subscriber that the unfortunate man ginning with "Miriam Lucas. Having done so they will not be than anything else. His life has able to resist the temptation to been erratic and inconsistent. The read more of his truly excellent works. And although they constitute quite a little library of their own there is a pleasing absence of that sameness which is characteristic of many prolific writers. Every page is fresh as the breeze that blows through the quiet garden at Doneraile-the garden that he has immortalized in his" Under the Cedars and Stars. Clothed in the most perfect English, redolent of real genius, teeming. with the choicest literary allusion, they come to us stamped as the pro duct of an unusually cultivated mind. It used to be that the works of Cath olic authors were set down as infer ior to those written by non-Catholics Whatever truth there may have been in former days it is true no longer. We now have Catholic authors whose works are in the very front rank of the world's best literature. But how seldom do we see them in the list of the "best sellers?" It would be well for us to do a little soul searching in this regard. Are we acquainted with the works of our leading Catholic novelists? Do we

revealed some new and irritating

ask for them when we visit the public libraries ? If we find that they are not there do we forget that it is the demand that creates the supply ? Let us answer these questions and COLUMBA. act accordingly.

QUEBEC

there is no divorce in Quebec. The

ning.

que comment on Quebec marriage more divorces, or applications for

"Marriage laws in Quebec are a

validated on some pretext. This church is in itself a divorce court. You couldn't go to Reno and get a judge to annul a marriage on such grounds." e

Readers of the RECORD know that

tract null and void from the begin

Now read again Mr. Hockin's groteslaws, bearing in mind that there are

riage contract is invalid the courts, in accordance with the marriage laws of Quebec, declare the supposed mar-

civil courts everywhere pronounce on the validity of a contract; if article itself by what is said of some essential condition or element another Slav group - the Bohemof a valid contract be lacking, the court declares the supposed con-

"He (the Bohemian) is the Irishman of central Europe with all his genius and with all his strong passions. He also has back of him similar bitter traditions of landlord robbery. Is it any wonder if he is a Socialist, or anarchist, or 'agin the government in both religion and politics? A

lergyman said of the Bohemians : They are Catholic by birth, infidel by necessity, and Protestant by his-

Well, the Irishman, the real Irishman, is not only neither Socialist nor anarchist but he is the strongest

"The two Greek Catholic churches Socialism and infidelity. ian church have parochial schools. ORANGE SOLICITUDE FOR among the Ruthenians generally is

force for law and order, the upholder these people.

The education and assimilation of of civil authority justly exercised, the foreigner is a favorite subject of without which civilized society is imacademic discussion. We must make them good Canadian citizens, we are

told again and again, by pulpit, platform and press. The practical education in the duties of citizenship is ligion: somewhat different. After speaking

Slav at home the Free Press writer caustically adds :

"The selling of himself to a party he must learn in Canada, the land of liberty and (party) slaves. Here is liberty and (party) slaves. Here is an actual conversation: "What did you get for your vote?" Ten dollars." "Don't you know it is "What did charts of the state of t wrong to sell your vote ?" "It is all been but one club among them and I get out of it." "Would you sell it it has become extinct through emi-I get out of it." "Would you set a line of the set of t is told here that a certain party gives im his " government paper and is threatened with loss if he does not vote for said party. Is it any wonder that it takes time for him to appreciate the franchise ? Said one To go through an election campaign with these people makes one ashamed to wave the Union Jack. Those who framed the British constitution for the benefit of British subjects did not imagine that such vile travesties would be made of its privileges by the creatures of political organiza tions.'

Nevertheless the writer believes that those who come to stay will in time make good citizens. "In Winnipeg the Slavs are a people of large possibilities if rightly instructed and properly environed."

In religion the 20,000 Ruthenians in Winnipeg are, according to Mr. Vincent, the writer of the Free Press article, "70 per cent Greek Catholics under Bishop Budka's leadership; 10 per cent 'Independent,' sometimes called Presbyterian 1 per cent Bap-

possible. And he is such because of his religion. Now note what Mr. Vincent has to

say of the Bohemians and their reonto.

"The majority of the Bohemians in of the patriotic aspirations of the Slav at home the Free Press writer Baptists, some are Methodists, and a large number are indifferent or in-

fidel. In the U.S., out of 35 secular papers among them, 33 are propaga-tors of infidelity in an intense spirit. been but one club among them and gration.

This calls for a word of explana ion. At home the Bohemians are Catholic. In a total population of 6,458,389, the Catholics number 6,210,385.

There are in the United States about half a million Bohemians, more than half the number being American-born. These are divided into two strongly antagonistic camps : Catholics and atheists or free-thinkers. Only an insignificant

number of Bohemians are adherents of Protestant sects, though Protestants have expended great labor and large sums in proselytizing amongst the Bohemians. The atheists are chiefly those who have apostatized

from the faith of their fathers. The epigrammatic clergyman who told Mr. Vincent that Bohemians are Protestant by history and inclination," would be better employed studying the actual facts concerning this people.

livorce from Toronto at this present session of Parliament than there have been declarations of nullity of marriage on any and every ground in the Province of Quebec in the three hundred years of her history. And Mr. Hocken is mayor of Tor

THE RELIGIOUS CENSUS OF CANADA

The census of 1911 shows an inrease of the Catholic population of 603,441 or 27.06 per cent. for all Can ada. Catholics in 1911 were 39.31 per cent. of the total population as compared with 41.51 per cent. in 1901. Taking into account the vast immigration our proportion of the population is reduced much less than we

expected. With the larger proportion of Catholic immigrants that may be expected during the present decade we should retain our present proportional strength.

In Ontario the number of Catholics in 1911 was 484,997 as compared with 390,304 in 1901. While the general population of Ontario increased by 15.5 per cent. the Catholic population increased 24.5 per cent. Of the total increase of 340.327 in Ontario's population, 27.82 per cent. is Catholic. Our relative strength in Ontario is unless there is a strong public opinthus increased from 17.8 per cent. in 1901 to 19.2 per cent. in 1911. The return gives a table showing

the increase in the four original provinces of the Dominion, i. e., Ontario, Quebec, New Brunswick and Nova Scotia to be 748,194, 56.77 per cent. of which is Catholic. 92.40 per cent. of the increased

population of New Brunswick is Catholic.

Tell him that compulsory legislation in Ontario has given very satisfact sory legislation ? ory results, while from higher motives Onebec has attained a much greater measure of success, and from the depths of an ignorant prejudice

he will pity you. He may, perhaps, give more credence to the report of the Minister of Education, Province of Ontario, 1911 (the last report issued) from which we take the following extract, page XI. under the heading " Compulsory attendance of Pupils :"

the Faith. "As the population grows the school attendance increases, but it is A MISCHIEVOUS GATHERING greatly to be feared that in certain portions of the Province the enforce Our fellow citizens the Orangemen ment of the law requiring compulsor ssembled in Grand Lodge in Windattendance leaves much to be desired In 1910, as will be observed in the sor last week and their proceedings, as usual, were characterized by statistical tables, 215 urban school centres out of 287 sent in reports of many things laughable and many the truancy officer. There appear to be 72 towns and villages which have things ridiculously inconsistent. Roman Catholics, we were assured, no such officer, or, at least, neglect to make reports. In most of the rural had nothing to fear from Orangeism, areas the local authorities have not

appointed such officials, although words are concerned, equally soliciempowered by the act to do so. tous for the freedom of Catholics as economic conditions affecting farm of Protestants. We thank them abor may account in some measur for irregular attendance of boys and most sincerely for their kindly attigirls at school, but, whatever tude towards us and we hereby beg cause may be, the result is not satis-factory. The enactment of more leave to throw a bouquet at them also, with our visiting card attached stringent legislation to improve matters is, at best; a doubtful remedy, ion to enforce it, but some method of withholding a portion of the legislaing, sensible people, but who, we retive grant in cases where attendance gret to say, read much and think is found to be neglected, may have to

be devised." The enactment of more stringent this politico - religious organlegislation to improve matters is at ization. The leaders declare that it best a doubtful remedy unless there is non-political. As well might the is a strong public opinion to enforce same claim be made by the Conservait.' tive and Liberal associations through

Without compulsion, but from out the country. If those who conhigher motives, Quebec has secured tend that it is non-political would

would undoubtedly be ; but could we 00 subscription has been received have such meetings without compulfrom Frank R. Heartz, a Methodist, nephew of Rev. Dr. W. H. Heartz of

Amherst. Another prominent Pro THERE COMES to us from the diocese testant gave \$10,000. A canvassing of Sault Ste. Marie, with the warm ommittee is now working among the approval of the Right Rev. Bishop of atholics, and subscriptions are that diocese, a little book entitled oming in freely. The damage to "A Child's Confession." It will be he Bishop's palace by water is cov found of inestimable value especially ered by \$20,000 insurance. in the extensive missionary field in which good Bishop Scollard and his

A NEW NOVEL BY CANON faithful priests are spending them-SHEEHAN selves in heroic fashion in spreading

The appearance of a new Canor Sheehan book is an event of import ance in the Catholic publishing world that does not always receive the notice it warrants. From past experience we always count on a Canon Sheehan book being " worth while." and his latest contribution, "Miriam Lucas," is no disappointment in this respect. The venerable author has an ideal and a purpose in all his works, and the purpose of "Miriam

these good people being, as far as Lucas" is especially timely and opportune. It is a delightful storyconsidered merely as a story perhaps the most interesting that has yet proceeded from his gifted pen, but it is more than a story. It is a merciless exposure of the fallacy of Socialism as a cure for the ills of the working upon which is written, "the same to classes. The heroine, baptized a Cathyou and a great many of them." It olic but brought up as a Protestant. is incomprehensible that well-meanmistress of an old country mansion, with no companion save an invalid father, is brought into very close relalittle, will give countenance to tions with the poor people of the estate, with the result that a great bond of love, begotten of a sympathetic observance of their blameless lives, springs up between them, She is

ostracised by society for some reason of which she is ignorant, (_but which

NOTES AND COMMENTS

THEY HAD A "Bible Sunday" las week in Toronto under the auspices of the Canadian Bible Society. Over 50 pulpits, we are told, were devoted to a glorification of the work done in the past hundred years in translating and distributing the Word of God. One preacher told his hearers that 2,000 Bibles are printed every working hour of the day: another, that the sacred book has been translated into 440 languages. and that each translation has cost something like \$150,000. Furthermore, we are told, that this prolificcirculation of the Bible is "the secret of the greatness of the greatest of modern nations,"-a statement that is said to have emanated originally from her late Majesty, Queen Victoria.

OF COURSE A celebration of this kind would not have been complete without the usual reflections upon the supposed indebtedness of mankind to the "Reformation" for the Bible and all that it contains. The Church had, as usual, to be held up as a Bible-suppressing Church, her Pontiffs as inimical to progress, and the ages in which her sway was more generally acknowledged than it is now, as the "Dark Ages." Fiction of this kind is delectable to Protestant ears, and it mattered little how truth suffered in the process, if a good point was to be made by harping on the tuneful old string.

IT MATTERED little, we say, how truth suffered in the telling of so unct-

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uousa tale. Adults and innocent children were told for the thousandth and for its own sake has, to all intents and appearances, no deep root in the hundred-thousandth time that until average Presbyterian mind, at least the Reformation the Christian world where the Catholic Church is conlanguished in practically heathen darkness, that the Bible was to the ordinarily open to conviction. The people an unknown book, and that all the liberty, all the enlightenment timely and important, and may be and all the material progress of the accepted by readers of the Presbyworld came with the first translation terian as an intimation that a sen of the Bible into the vernacular. tinel is on the watch-tower and the Wecliffe it was. "the morning star of the Reformation." as they love distortion of Catholic doctrine and misrepresentation of history will not to call him, who first ventured on the be allowed to pass unchallenged or great project, and when the darkness was somewhat dissipated Coverdale unrebuked. and Tyndall and the rest brought it

to a successful issue.

Mr. Augustine Birrell, the able and WE MAY charitably suppose that accomplished Irish Secretary, a testithose who repeated these old fairy mony to the reality of the Mass as tales piously believed them to be true. 'a restful shadow cast over a dry They could never have heard of the and thirsty land." A similar sentiinnumerable translations of the Bible ment may be found in the "Letters long before Wycliffe or Coverdale or of Geraldine Jewsbury to Jane Tyndall were born, or that even in the Welsh Carlyle." It need scarcely be centuries before printing was inventsaid that Mrs. Jewsbury was not a ed. monks innumerable had spent Catholic and that her correspondent their whole lives in the translation was, from all we are permitted to and multiplying of the sacred books: know of her, not the sort of soil in They could not have known that which such seed was likely to take under the auspices of the Catholic root and flourish. But that gives all the greater emphasis to the "feel-Church the Bible was the very first product of the printing - press, nor ing" which the letter describes, and could they have read in their daily to the reality of the impression papers of the sale the other day in which the Mass has made upon many Germany of a vernacular Bible devout souls in whom faith could printed in the year in which Luther not be said to be more than incipient. was born. Nor, in blissful ignorance Much more is the sentiment under of the catalogue of the Caxton standable to those to whom the Sacri-Exhibition, held to celebrate fice of the Altar is the soul and the quarcentenary of the incentre of worship. troduction of printing into England, could they have known that many pages were required to list the herself to the wife of the Sage of editions of the Scriptures long before Chelsea: the Reformation was thought or dreamed of. But, as Cardinal New myself more soothed when in trouble by going to the Mass in a Catholic man has so well said, fable being the basis of the Protestant tradition, and true testimony insufficient for its world. The doctrines 'may all go hang,' as you once said, but you will maintenance, it is necessary that find simple truths like these should not be suffered to see the light of day.

unknown and unseen Power that So A "Bible Sunday" is something afflicts us. I can only speak to the peculiarly and exclusively Protestant. effect that their Litany has on my Yes, but every Sunday is Bible self. Only think of the many mil Surday in the Catholic Church. To lions of sufferers that some Catholic Church has given comfort to! There those who have eves to see, and ears is a Catholic chapel very near you, and, when you feel in the humour, go to hear, and hearts to understand. every act, every office of the Cathoin by yourself. I cannot endure have lic * Church, whether on Sundays or ing any companion with me at such on week-days, is saturated with the foolish, spoils all; and don't think me Bible through and through. It is cracked for proposing such a thing to you; that Agnus Dei—miserere nobis! woven into every texture of her liturgies, and her great Act of Worship, the Holy Mass, a perpetuation like the utterance of necessity. of the Sacrifice of Calvary, is in the main but an epitome of the Four Gospels. And, as the Church has through the ages been the jealous Ireland has seldom been more guardian of the Scriptures and their succinctly epitomized than by Mr.

protector against the assaults of error and infidelity, so in our day she stands between them and those sons of the Reformers who, under the plea of scholarship, would shatter their integrity and reduce them to the level of merely human compositions. With a higher-than-human prescience she discerned that tendency in the spirit of the Reformation, and as she declined to yield to it

anterior question. But just as truth A MIRACLE OF PALM SUNDAY "Ah! I have won again," cried Miriam as she smoothed her last strand into place. The child lay cerned, neither is the same mind back among her gay cushions, and smilingly watched Cyril's less skilful Archbishop's letter is nevertheless fingers pulling the tangled cords this

THE ARCHBISHOP has quoted from

MRS. JEWSBURY thus unbosomed

"Do you know that I have found

Their talk, whether wise or

is the only prayer that ever sounds

THE QUESTION of religious intoler-

W. J. Grub, A. M., a recent Australian

convert. Belfast Unionists would

have the world believe that any

measure of Home Rule means oppres-

sion of the minority in Ireland. It is

Mr. Grub's purpose to show that in

speaking, the boot is on the other

leg. "Was it ever enacted," he asks,

'in any Catholic country that every.

way and that. But presently a look of anxious attention settled upon the nerry little face, her head was gently inclined, as if listening intently, and when with a sigh of satisfaction her brother finished his task and glanced up into Miriam's serious face, he exclaimed as his eyes met hers, " What is it—what dost hear ?'

'Listen," said Miriam in a low

Far away came the faint murmu cal tones were drowned in the voice of the increasing multitude without of many voices, rising and falling, as Tears of anguish and vexation oursed down her flushed cheeks. of a countless multitude, shouting and singing. coursed Cruel! Cruel!" she sobbed piteous What can it be ?" she whispered ly. A shadow seemed to pause be Cyril leaped lightly to the wall that rose breast high at the edge of the low. "Help! help!" screamed Mir-iam, in desperation, "Help, or I will roof, and stood gazing toward the throw myself down !" Jerusalem was thronged city gates. The door swung wide and a woman, with Paschal visitors, and the excited closely veiled, peered in and up at the little figure huddled above. With boy could see that from every direc crowds were pressing toward

tion the gates. On the tower of the Roman garrison the bright gleam of helmet and steel showed that this was no light disturbance, since the child. Governor himself with his noble bodyguard deigned to participate in

the sentinel duty. "Perhaps it is another sedition Barabbas may have escaped among the people, or some great prince may be entering the city ! It may be the Cæsar himself! The Governor stands with the guards on the Tower of Antonia; and all Jerusalem seems astir must see what is happening !" come, accom Myra!" he called,

pany me to the end of the street, that may know what is doing in the city The woman rose from her embroid-

ery. "Ah child ! What wilt thou ?" she chided. "I fear that Nathaniel, thy father, would not desire thee to leave the safety of the house when trouble may be abroad. Tarry a little. Be not so hasty. Some one will surely pass this way and thou canst

inquire the news." "Nay, Myra, hasten! I tell thee chapel than by anything else in the I must know at once," he cried, pulling her by the sleeve.

every thought and feeling. "Be prudent, my brother," cau-tioned Miriam, " and return quickly, which you cannot utter even to your self, drawn out, as it were, and for I shall be anxious." uttered in aspirations to the same Yes ! Yes !" he assured her, as

he impatiently knotted a scarlet sash about his flowing gabardine. "Come, Canst hear the tumult, louder I say! every moment !" and the excited boy drew the serving woman to the de scent to the street.

The house of Nathaniel, the Mer chant, was solidly built of hewed stone. As usual with Jewish houses, the roof was the principle living-room, and here under a silken canopy his son and daughter spent many delightful hours together. Unlike similar houses, however, there was a steep flight of stone steps leading directly from the roof to the outer wall, where a narrow slat swung outward, making a door practically invisible when closed ance, as bearing upon Home Rule in

and through which one could quickly pass, avoiding the necessity of pass ing through the inner court and general entrance door. Cyril, im patient of delay, had taken this shorter way to the street.

In imagination Miriam followed them. "What torment to be a helpless maiden ! Ah, would I were boy !" sighed she, as with a tiny frown the heap of silken cords the light of history such fears are laid away in the little carved chest groundless, and that, familiarly at her feet. Then she leaned her chin on her hand and listened in-tently to the sounds that became gradually louder and more clear. the of Her garment of pearl gray silk was arms.

orunette type of people.

The tumult, every movement in-

Swiftly into her memory surged the

recollection of many strange tales

that Cyril had recounted some months

prievionsly; of that Wonder Worker

of Nazareth Whom some had received

as the Messias of Israel. His word

had changed water into wine, it was

said, and He had healed all who had

called upon Him. With a sudden glad conviction she cried half aloud,

'He is the Messias! and He is coming

THE CATHOUS RECORD

to be useless?

can but see Him," panted the child. nurse and amazed brother, she stood the belief that spiritual life is the The few minutes of her difficult jour- up, ran and danced about in proof of gift of the Living Spirit. ney across the flagstones of the roof r assertion. seemed hours to the weak and unused

" It is the Nazarene !" she whispered, breathlessly, " and oh, I must see

he hath cured hundreds of cripples

such as I. And oh, I would love Him

the beautiful stranger.

overflowed with tears.

Messias!

below.

branches of palm.

along the way.

ing effect on the little weeper.

on the top of the wall where both

could have a good view of the street

Many hands were strewing fresh

rushes, and a short distance down

cession of men, women and children.

shouting and singing, clapping their

hands, clashing timbrels, and waving

Clinging to her kind benefactress

Miriam leaned forward, with spark

ling eyes searching for the center of

the glad tumult, where the Master

seated upon an ass, and surrounded by His disciples, slowly advanced

"Will He see me ?" she whispered.

ame nearer—now He was almost be

low the eager watchers. Suddenly

the street came the crowded pro

"And why?" gravely questioned e-beautiful stranger. "Cyril says

Him !

muscles, and to the poor quivering spine, but at last she could look down behold what has come to me," she begged, "for he would die of joy the steep flight of steps and see the should he see me thus." door in the street wall. Joy! It was ajar! But how could she hope to reach it? Descent alone could never 'Yea, child," too wonderful to believe, did I not see thee run and leap. Let me go be attempted. Were all her efforts forth to thy father, that he may free y rejoice with us.'

Myra ! Cyril !" she called. The When Nathaniel, the Merchant shouting and singing came to her more clearly now. "The multitude was told that Myra waited without, he was troubled lest she be the more clearly now. "The multitude must be coming into the very street bearer of ill tidings. But when he looked in her face and heard her tale, where stands the house of Nathaniel, my father," thought the trembling he cried aloud with joy, "Nay!" but I must behold this with mine own child. Hurried feet passed the half-open door. She called again, and eyes! again, and again, but the faint musi-

Many curious glances followed the two hurrying figures. "Ah! friend Nathaniel has some great prince to visit him!" "More likely some rich inheritance has come to him, suggested another.

And such, indeed, was the case For, together with health to his idolized daughter, had come faith in the Messias; from a life engrossed in worldly merchandise, Nathaniel turned with all the generosity of a truly grateful soul to the service of a word to her companions, the stranger quickly ascended the steps and in a the Master. It was his privilege to pass through the darkness and the moment was bending over the tired fearful events of the following fortnight, in sore distress for the fate of What troubles thee, little one?' his Great Benefactor, but with abid spoke the sweetest voice that Miriam had ever heard. The veil was put ing trust in His Promises; and after glad days that succeeded the aside, and the child looked into a Resurrection. Nathaniel was among pair of wonderful eyes that seemed hose who witnessed the Ascension to read he heart with tenderest sym-And tradition still speaks of the pathy. Silently the slender arms works of Cyril, the servant of the ached out and Miriam hid her face Lord, and of his sister, Miriam, who ih the mantle of her new found friend. died a holy widow.

SALVATION BY GRACE

LETTER OF ARCHBISHOP MCNEIL TO THE PRESBYTERIAN

so, if He would only heal me, too! It is so easy — He need but To the Editor of the Presbyterian : look upon the afflicted and their in Sir : In your issue of Feb. 20th, th firmities are banished away. He Rev. Dr. Hanson contrasts the Chriswould help me surely, if He knew tian doctrine of salvation by grace Oh ! I beseech thee, help me to go to with the non-Christian doctrine of Him !" and the eyes of the little one I am firmly resolved, by salvation by human merit, and on the non-Christian side of this divid-ing line he places the Catholic Where is Cyril?" The gentle the time to come, and carefully to question had an immediately soothavoid the occasions of sin." "Rome's whole system," he Church. I assume that it will be a relief to says, "is framed on the principle of He took Myra to see what the alvation by human merit. nany of your readers to know that shouting might mean, but they did the great majority of Christians in directly ministers to that anti-Chrisnot return." she explained. "Doubttian conception." He sees this im-plied in our visible ordinances, our the world are not the heathenish less they follow the multitude. But people described by Dr. Hanson. The fastings, and our devotion to the here!" she cried, "they are coming Russian and the various Greek nearer and nearer ! Canst thou no saints. He views us from a distance Churches do not substantially differ help me? Oh, alas ! what shall I do ? I must see Him. He is surely the through the medium of his own from us in regard to the matters upon which he bases his argument assumptions, and concludes that it nust be so. If he mixed with our against us. "I am Mary, His mother," said the people and looked into their minds stranger simply, "and trust me, I will aid thee." She stooped, and he would see that salvation by the the Mass," he asks, "but an attempt of grace of Jesus Christ is the cardinal principle of Catholic life and Catholic man to add something of his own to lifting the light burden in her the atonement, made once for all by the Lord?" As a matter of fact the motherly arms, she crossed the roof That this grace is essential helief. Mass does not make this impression to where a stone bench stood against the wall overlooking the street. Mounting upon it she held the child

and that it is given freely, without any merit of ours--this we all be lieve. From a catechism for the use of Catholic children I take the follow ing

"Can we by ourselves get rid of our sins ? No ; we are quite helpless. How does God help us ?

Through His only Son Jesus Christ whom He sent into the world Did we deserve this ? No ; God took pity on us.

Can we of ourselves keep the Comnandments ?

No; and even if we could we hould not gain heaven by doing

What enables us to keep the Commandments ? The grace of God. What is this grace ?

The life of God in us. Can we all have this life ? Yes ; we must have it or be lost

gift of the Living Spirit. There was need on our part that God should become visible "But do thou prepare our father to Jesus Christ. There is similar need

of God's grace appearing in visible ordinances. "Out of sight, out of mind." It is a characteristic of agreed Myra, "It is human nature to overlook or forget whatever fails to strike the sense We are like children whom the mother's voice is calling, yet who

are distracted and taken up by flowers and toys and plays. What has our Saviour done? He has placed Himself among human things in order that He might at least enter into competition with other human things on their own ground." so, when He made provision for the outpouring of His grace upon successive generations of men, it does not seem surprising that He made use of visible things as instruments or channels of that grace. When the

priest baptizes, it is Christ who bapizes. When the penitent is absolved it is Christ who absolves. The priest and the visible rite are but the instruments He uses to touch and heal our spiritual diseases Such is our belief, and, such being our belief, it is senseless to say that

And

we belittle or obscure salvation by From another little book for the instruction of Catholic children I take

the following : "The sinner who does not repent

cannot receive absolution in the Sacrament of Penance. But what of the repentant sinner who cannot all, long ago in a chill historic past." Sacrament of Penance. But what of confess to a priest? In a ship-wreck, for instance, a drowning man may be in a state of mortal sin. In such cases the sinner must try to make an act of perfect contrition. The fol-

lowing prayer, recited daily, will greatly help " Oh my God Who art infinitely

good in Thyself and infinitely good to me, I beg pardon from my heart for all my offences against Thee. am sorry for all my sins, and I detest them above all things, because they deserve Thy dreadful punishments because they crucified my loving Saviour Jesus Christ, and because

What is the bloodless Sacrifice of

on the minds of Catholics.

contrary, it helps them to realize the

all-sufficing atonement of Christ. The Mass is the Lord's Supper con-tinued for a commemoration of Him.

In the supper room He began the

they offend Thine infinite goodness help of Thy grace never to offend Thee for

He leaned on you in His sorrow. And rested on you when dead.

Ah ! Holy Three-in-the evening

He met you afar on Calvary, And made you "His own last hour.

O Brow of Three-in-the evening, Thou wearest a crimson crown ; And thy voice, as thou goest down.

Thy cycles of time still murmurs The story of love each day 'I held in death the Eternal, In the long and the far-away.'

O Heart of Three-in-the evening, Mine beats with thine to day ; Thou tellest the olden story, I kneel-and I weep and pray

- ABRAM I. RYAN





Sacrifice which was consummated on the cross. There He made the ritual offering of His Body and Blood, and bade the apostles do likewise in commemoration of Him. The immola-tion took place on the cross. The

5

The formal offering up of that immolation to God for the salvation of men was made in the supper room, and the same offering of the same immolation is continued by Him on our altars by the appointed ministry of priests "to show forth the death of the Lord till He come." The Hon. Augustine Bir-rell, one of Mr. Asquith's Protestant colleagues in the British Government, thinks that the Mass " is one of the battlefields of the future." He says in an article which appeared in the Ninteenth Century.

"Nobody nowadays, save a handful of vulgar fanatics, speaks irreverent ly of the Mass. If the Incarnation indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important

Yours very truly, N. MCNEIL, Archbishop

Toronto, Feb. 22. Chapped Hands - Rough Skin -Sore Lips - cured by Campana's

Italian Balm. Send two-cent stamp for postage on free trial size or 25c for a full-sized bottle postage paidmentioning this paper - to the dis tributors, for Canada, E. G. West & Co., Toronto, Can.

A man should keep his friendship n constant repair.

GOOD FRIDAY) Heart of Three-in-the evening,

You nestled the thorn-crowned head :

He gave you His richest dower

Thou art Priest of the hours forever,

then, neither will she give place to it now.

TORONTO FURNISHED us with another illustration a week or two ago of Protestant reverence for the Bible. To an audience in the Sherbourne street Methodist church, which according to the daily papers included many ministers of the Methodist and other denominations, Professor Jackson of Victoria University, with a Bible in his hands, told how modern research had relegated the Virgin Birth of Christ to the non-essentials of Christianity. The evidence for it, he said, while sufficient to satisfy men of open minds, was not such as to warrant the position it had been accorded by theologians. It need not, he repeated, be regarded as one of the essential articles of Christian faith. Happily the determination of what constitutes the Christian faith does not rest with rationalizing Methodist professors, but the incident, taken in conjunction with the character of the audience, may be said to shed a lurid light upon the sort of propaganda Protestant Bible societies stand for. The Book is being presented as a beacon light to the heathen abroad, while those engaged in its dissemination are slashing it to pieces at home.

THE LETTER addressed to the Presbyterian by His Grace the Archbishop of Toronto is a dignified and timely document, and we could wish that it might have its due effect upon those to whom Dr. Hanson's serf 3 distortion of Catholic belief may be suprered to have been accepted without

one who refused to attend Mass should be fined? Was it ever enacted sad deformities of Nathaniel's motherless daughter whose crooked in any Catholic country that no Protestant should keep a horse worth spine and helpless limbs had been, more than 5 pounds, and if he did so after the loss of his beloved wife, her Catholics might take it from him? Was it ever enacted that no Protestant children could inherit lands until they conformed to the Catholic faith? Was it ever enacted in any Catholic country that a Protestant should be racked ten times for his Protestantism, a punishment which was inflicted upon Father Southwell? Was it ever enacted that a Protestant woman should be pressed to death between stones for harbouring a Protestant clergyman, a punishment which was inflicted upon Margaret Clitheroe? Everyone (adds Mr. Grub) knows the reality of these horrors. though for three hundred years they creasing, could at length be more distinctly heard. Words and syllables, have been omitted from Protestant histories.'

here and there, floated to the listen-Could the Unionists have a better ing child. Miriam's straining ears text-book than a treatise on the finally caught shouts of "Hosanna !" "Hosanna !" "Hosanna to the Son of David !" "Way for the Nazarene !" Penal Laws?

To recognize opportunity when it comes, to make the highest use of it when it is not to be recognized at the moment, involves constant en-richment and education of the whole nature.—Hamilton Wright Mabie.

It is necessary to have practiced for a long time what we wish to teach others. By this means, the word of God, when it proceeds from our mouths, will produce fruit one hundred fold.

to His people." Then with quick de-termination, "I must see Him, and He will make me straight and Happiness may fly away, or pleas are fail or cease to be obtainable, strong ! wealth decay, friends fail or prove unkind, but the power to serve God never fails and the love of Him is never rejected.

the child leaped up from Mary made more loosely than was the "Dear Lord ! Dear Lord !" rang ou usual custom, in order to conceal the in sweet, childish treble.

I am cured of my infirmity."

Will He look this way ?"

forever Can we do anything holy without There was a curious stir among the people. All eyes were lifted to where

No ; our Lord says : "Without Me ou can do nothing." What is the source of grace in the standing lightly poised, almost in the

air, on the very edge of the parapet, they beheld the graceful little figure Church '

father's sternest trial. She was a lovely child, affectionately grateful The Holy Ghost whom our Lord of a golden-haired child. The little sent to abide in the Church till the for the least attentions, and her very maiden, with arms outstretched toward the Master, made a picture less loveliness had made all the more end of time.

Through what channels does the bitter to his aching heart the thought of her irreparable affliction. of earth than of heaven. The wist-Holy Ghost give the life of grace ? ful face of the child was turned to-Chiefly through the seven Sacra Nothing had ever been spared that ward the grave, yet loving, face of Jesus. Solemnly His hand was raised love and pity could suggest in any way to mitigate her sufferings or ments.'

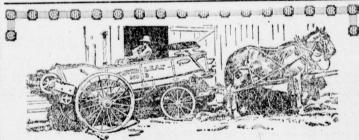
Jesus

The visible ordinances called in benediction. There was a murmur from the multitude. Had she fallen? No. Sacraments would be of very second divert her mind from them. Cvril. ary importance to us if we did not two years her senior, had always No. considered himself her little pro-tector and companion, and the selfish she was kneeling, with Mary's arms around her. That dear friend raised believe them to be means of convey ing the grace of salvation to our impulses of boyhood gave generous place in his heart to devotion to his souls. We believe that baptism, for and carried little Miriam back to her place among the cushions. The child instance, really regenerates the "dear angel sister." And a dear little angel she looked, with her fair Seemed to be in tranquil slumber. Mary smiled and kissed the pure, fair instituted Baptism as the visible the street and closed the little door sanctify the soul of the baptized complexion and pale golden curls that occasionally occur among the person. The ceremony has for us no

in the wall behind her. Presently lively footsteps sounded value apart from grace. Instead of being a substitute for grace, it is upon the stair, and Cyril, followed by the faithful Myra, rejoined the one o simply a means of grace. his books Henry Drummond laments little maiden, who opened her eyes the prevalence of the doctrine that in dreamy welcome at the noise of spiritual life can be spontaneously their approach. Fast upon each generated. He says :other came eager accounts of what the lad had seen and heard. "Much

"Of the multitudes who confess more would I have had to tell thee, Christianity at this hour how man; dear sister, had not Myra restrained have clear in their minds the cardina distinction established by its founder me from mingling in the thick of the press. Indeed, I have little to tell in comparison with what they can relate of the spirit?'" A thousand modern press. Indeed, I have little to tell in who walked closer to the Master. It pulpits every seventh day are preach ing the doctrine of spontaneous is hard to be so held in check." Breathless at last, he paused, and generation.'

It is not Catholic pulpits that so noticed with astonishment the calm, preach. Our sacramental system makes this impossible. We teach bright face of his sister. How strange she looked-how like an angel ! that the child is really born again "I have seen Him," she said, "and when baptized ; that a new spiritual life containing the germ of faith, Ie will make me strang." trong !" Unable to stand, she slowly and Unable to stand, she slowly and trong !" Unable to stand, she slowly and trong !" 'Nay, Cyril, believe me," spoke Wiview, earnestly. "See!" And to "Thou dreamest, dear one," Cyril hope and charity is thereby gener-ated. Hence we cannot teach or painfully worked herself over to the edge of the stair which Cyril and Myra had so lately descended, "If I imply that the spiritual man is merely a development of the natural man The sacramental system safeguards



An Unsolicited Testimonial

CLEAR-EYED young farmer stepped up to a manure spreader demonstrator at the 1912 Chicago Live Stock Exposition and, pointing to one of the

Live Stock Exposition and, pointing to one of the spreaders in the exhibit said: "I own one of those machines. It is the strongest spreader I ever had es my farm, and I've had a number of different machines. I honestly believe that if I filled that spreader with soft coal it would spread the stuff for me. I wouldn't trade it for any spreader I ever monder set."

spread the shuff for he. I would that a dot the any product so any provided of save." This unsolicited recommendation from a man who had used an 131 C spreader, and therefore knew what it would do, carried weight with his hearers. They might have doubted whether an 1 H C manure spreader would spread soft coal—but there was no doubt in their mins ds that an 1 H C spreader had spread manure to this man's entire satisfaction. This is a typical case showing what users think about.

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FIVE MINUTE SERMON

8

EASTER SUNDAY

THE JOY OF PENANCE I wish all of you, my brethren, the joys of this day. It is the day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion either this morning or during the preceding week. To such He has found a way to communicate something of the vast ocean of love and joy which inundates His own soul. A good Communion, fol-lowing a bumble confession of sin, is indeed the nearest way to that tomb, riven and empty, and streaming with the light of heavenly joy, about which the Church gathers her children this morning. How well chosen is Easter-time for the annual Communion of all good Christians. "I have seen the tomb of Christ, who has risen from the dead," may we well say with Mary Magdalen. God grant that not one of you all may pass beyond Trinity Sunday without attending to what is so appropriately called the Easter duty

It seems to me that this feast is a great day for sinners-meaning, of course, repentant sinners. For look at the facts? Who is the saint of the Resurrection by excellence? Certainly dear Mary Magdalen, the type of all the penitent. She stood beneath the Cross when Jesus died, comforting Him and His Mother in that dreadful hour of His doom and of that Mother's woe. And when the dead corpse was lowered down, Mary Magdalen pressed His limbs and feet and hands to her bosom while our sorrowful Mother clasped His heart to her own and kissed His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. She watched then ; when driven away by the soldiers she bought spices and came again to embalm Him. And whose words are those repeated to-day all round the world as the dawn greets the watching glances of the faithful. "They have taken away my Lord ! I know not where they have laid Him;" and again the amazed and ecstatic exclamation when she saw Him in the garden : "Rabboni ! Master." What a great store of love, says St. Gregory the Great, was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord !

See, then, my brethren, the reward of the love which is in true sorrow for sin ; it is given a singular kind of pre-eminence; it is selected above that of innocence and placed on guard at the post of honor to receive the first public greeting from the Im-mortal King of Glory, triumphant over sin for ever. I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all ; but this is not written down for our edification, and Mary Magdalen's privilege is. Sinners need encourage ment, and certainly they get it to-day in the honor paid to their glorious patron, to the woman who had many sins forgiven her because she loved much.

I say again that sinners need encouragement. In truth, there is no shame so deadly as that which conscious guilt brings to the human soul There is no degradation like vicein fact, there is none other but vice Hence many sinners are met with who do not turn to God and who hold back from confession and Commun ion because they are ashamed and afraid. It is not so much love of sin as want of confidence that now hinders them. They have felt the force of passion as the slave feels the whip of the slave-driver; or they have re-pented before and fallen again, and this fills them with distrust in themselves; or their surroundings are a constant source of temptation; or they have been so long away that the very process of reconciliation to God, the very practice of the simplest acts of religion, have grown strange to them. These, and other reasons. varying from mere timidity to utter despair, show the need of a strong word of encouragement to sinners. This is the day for giving sinners courage to repent. Oh! let every man and woman par-take of Christ's courage to day. All who are sinners, let them loath and detest their sins, and let them feel that if our Lord is with them they can conquer any passion, resist any temptation, and persevere to the end. It is a singular thing that not only the first recorded words of our Lord after His resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the first interview He had with His disciples was begun by the institution of the Sacrament of Penance, the open door of that city of refuge-Our Lord's Sacred Heart. Now is the time, therefore, most appropriate for the return to God of all sinners among us. May our risen Saviour give you that joy if you have it not, and if you have it, may He confirm it to you for ever! Amen.

THE ANNUNCIATION

On the 25th of March the church

celebrates the Annunciation of the

of God, and especially from us who have by the Incarnation become

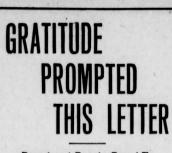
children of God and heirs of eternal

prince of the Seraphim occurs March 18, as a preparation for the Annun-

After the Our Father, the Hail

ciation

salvation. The feast of this glorious



Prominent People Proud To Testify For "Fruit-a-tives



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130 ATLANTIC AVE., MONTREAL, MARCH 1st. 1912. "For years, I suffered from Rheu-matism, being unable to work for weeks at a time and spent hundreds of dollars on doctor's medicines, besides receiving treatment at Notre Dame Hospital where I was informed that I was incur-able. I was discouraged when a friend where I was informed that I was incur-able. I was discouraged when a friend advised me to try "Fruit-a-tives". After using three packages, I felt relieved and continued until I had used five packages when a complete cure was the result after years of doc-toring failed. I consider "Fruit-a-tives" a wonderful remedy. You are at liberty to use this testimonial to prove to other the good that "Fruit-a-tives" to others the good that "Fruit-a-tives" has done me

TIMOTHY McGRATH. 50c. a box, 6 for \$2.50-trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

Lacordaire says: "Whenever a human mouth repeats the Hail Mary then through Mary an unspeakable happiness fhrills in the remembrance of a moment which has no equal, either in heaven or on earth.'

Blessed Thomas a Kempis was a devout servant of Mary, and used to salute her with a Hail Mary when ever he passed her image. He greeted her with an Ave Maria when he entered or left his room, and by this means obtained great grace for his soul. But through the company of some of his schoolmates, who were careless of their religion, he gave way to tepidity. At this time he saw in a dream Mary bestowing favors upon several of his friends.

As he was waiting for his turn, she said to him : "What are you waiting for? You no longer greet me? What has become of your devotion to me Begone !" Thomas awoke, and he re-sumed saying the Hail Mary with more earnestness than ever.

TEMPERANCE

THE EVIL OF DRUNKENNESS The end of the drunkard is in many cases an unhappy death. Death often overtakes him suddenly. There is no other vice that so fre uently brings on an unexpected leath as the evil of drunkenness some are frozen to death whilst they are intoxidated others fall into the vater and drown, others are killed in a brawl or by accident. If you ex-amine the statistics of accidental deaths you will find that a very great number of those that were killed were drunkards. Such a death is a terrible misfortune; it makes one away from this life in the state of sin, unprepared, incapable even, of making an act of contrition or of raising one's thoughts to God. people die impenitent. If they do not die whilst intoxicated, their death still has many terrors for them. It may be that when laid upon their dving bed and the devil stares them in the face they make an act of contrition and strike their breast in sorrow; yet their life will haunt them ; they see that they have given their years to the service of the devil instead of the service of God, and they are not without fear. The end of many drunkards is eternal damnation. "Drunkards shall not possess the kingdom of God" (1 Cor. vi, 10). There is nothing more to be said. The Apos tle declares solemnly that the king lom of God is not for the slaves of their depraved appetites. Our own reason would teach us the same even if the Apostle had not spoken so The life of a drunkard is life of sin—can we then suppose that the gates of heaven stand open continually to invite such a one to enter? You can not suppose this for a moment : vour own good sense must tell you the contrary. For such a one there can be nothing but eternal ruin.

THE CATHOLIC RECORD

the convent of the Dominican Sisters

attached.

We have looked into the beginning, the progress, and the ultimate goal of the drunkard's career. God grant that you received a true horror of the was also writing and preaching the cause of temperance and organizing pilgrimages to Lourdes which gave great comfort and edification. vice of intemperance ; and that each one of you will take heed lest your It was not till 1909, only three years, ago, that the zealous secular priest felt a call to the cloistered life heart be overcharged with drunken ness. Take the advice of the Apostle and joined the sons of St. Dominic in "Be not drunk with wine" (Ephes. v, 18). If you are concerned about your Vento. He continued to carry on his great work until he caught a severe chill on one of his preaching expedi-

temporal and eternal welfare you will be on your guard against excess in drink and will entirely avoid strong drinks, such as whisky. There is nothing wrong morally in taking drink in moderation, but if you find in yourselves a craving for strong drink, be on your guard, for you are in great danger, and total abstinence may be the only salvation for you. The less frequently you are seen in drinking places the better it will be for your good name, your health, and your eternal salvation. Do not follow the example of some young men who spend their last penny in drink, sit in the saloon half the night indulging in evil conversation, gambl-ing, and drunkenness. Do not let your companions induce you to drink when you do not care for more never treat or be treated. This atter rule would save the majority of those that in time become drunk ards. If you want a drink, pay for it yourself. Be on your guard against associating with young men

that are given to over-indulgence evil companions corrupt good morals -Rev. Joseph Schuen, in S. H. Review. A GERMAN PRIEST AND HIS

WORK One of the greatest temperance

orkers in Germany has passed away in the person of Father Anno, a Dominican monk, who died a few weeks ago at Dusseldorf his native place. Born in 1856, Joseph Neu-Born in 1856, Joseph mann was ordained priest in 1882. After several years' work as private chaplain, he became attached to the hospital for female workers at Aachen and later went to Relling-hausen bei Essen. In this position he was appalled by the ravages made by drink upon the population and be-

came an ardent advocate of abstin-ence. He founded the League of the Cross for men and women and later the Priests' Total Abstinence League, that the clergy might lead the way in self denial. He then published a nonthly review, the Volksfreund, and began to build homes for various classes of drink victims, where they have every assistance to recuperate and discard their awful scourge.

Amongst the best known and most lourishing of these are the Camile Home at Heldhausen, the Anna home or women at Mundt, and another establishment at Wessenberg on the Dutch frontier. While he was superintending all

hese various works, Pastor Neumann

The other day the same judge in one of our Superior Courts, within a few hours sentenced a father to the insane asylum and his son to the penitentiary for life as a murderer. The boy was nineteen years of age. The father confessed that he had been a drunkard since he was ten years of age. It is surprising that his son should be a murderer, while yet little more than a child ? Do the men and women who are

monthly organ published at the low

price of one penny, has a sale of 90,-000 copies.—Catholic Union and

THE SINS OF THE PARENTS

Though most of us have heard the

Biblical announcement that the sins

of the parent are visited on the chil-

dren, even to the third and fourth

generation, how many parents stop

to think what that statement means

and how literally it is carried out,

thus placing parents under great re-sponsibility, in regard to their chil-

dren.

drunkards, or who lead dissipated lives realize that they are not only ruining their own lives, but those of their children as well? We see on all sides of us the evidence that the statement of the Holy Scriptures is

true, not only in physical matters, but in social and material directions.







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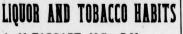
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Blessed Virgin. Holy Gabriel, the angel of the Incarnation deserves a A. McTAGGART, M.D., C.M., special honor from all the creatures

75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. J. G. Shearer, B.A., D.D., Scictoria College. Rev. J. G. Shearer, B.A., D.D., Scictary Board Moral Reform, Toronto. Right Rev. J. F. Sweeney. D.D., Bishop of Toronte Hon, Thomas Coffey, Senator, Carsfolic Record London, Ontario.

Dondon, Ontario. Dr. McTaggart's vegetable remedies for the liquo and tobacco habits are healthful safe, inexpensiv home treatments. No hypodermic injections, no pub-licity no loss of time from business, and a certain cure. Mary is the most beautiful prayer. It is the beginning or rather the public announcement of the glories of Our Blessed Mother. Therefore,

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sense of beauty-It is not the result of lavish spending. You can have a beautiful home-every room glowing with warmth and cheerfulness and decorated to harmonize with a general color scheme-if you use

"Alabastine" has

Germs cannot live on or in it.

Once the walls of a room are coated with "Alabastine"

coated with "Alabastine" there is no necessity for re-

"Alabastine" has stood the test of time and is to-day more popular than ever-

Anybody can apply "Alabas-

With our numerous tints and

white any color scheme can be easily and artistically car-ried out.

use a flat bristle brush.

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Alabastine" is the twee century finish-s vastly better tieth -some-than thing paper or kalsomine, be-Wall paper is placed on layer of paste-This is nothing more or less than a nursery for germs and insects-Besides most wall paper is saturated with arsenic in suf-ficient quantities to impair health.

It is more economical than either wall paper or kalso-mine and far more sanitary. Then ordinary kalsomine is bound to chip, blister, crack, peel or rub off-Just mix with cold water and

It's base is only whiting and animal glue—a combination with no solidifying or sani-tary qualities.

Free Stencils

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If not, write to-day for our new Spring and Summer Catalogue. Compare the prices and note the savings. Compare the goods themselves if you will. If not what you expected, if not better value than you can buy elsewhere, send them back at our expense, and get your money refunded.

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MARCH 22, 1918

CHATS WITH YOUNG MEN

A CHARACTER

He was always a-sayin': " It is all for the best ;' what fortune was No matter

bringin', He did what he could-left to heaven

the rest. And went on his pathway a-singin'!

By day and by night—in the dark, in

the light, You'll find him serene and con-

tented ; The world, to his notion, was treatin' him right,

An' his way with its roses was scented.

His life was a lesson all comfortin' -sweet!

A life that was kind and forgivin' For who, when sharp thorns are piercin' his feet,

Can thank the good Lord that he's livin'?

But sometimes I think when the heart in the breast

Is sick with its sorrow and grievin', If things never happen at all " for

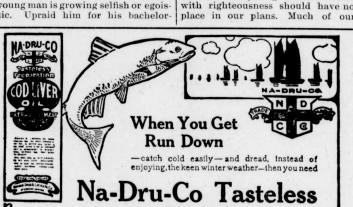
the best,' We can make 'em the best by believin'.

MARRIAGE HELPS TO WIN SUC-CESS

Success to many people means getting along well financially. They reckon the business man's success solely by his profits, the professional man's by his patronage, the artist's by the number of sales he makes in the year. These are indications of success, but there are others besides them. If we knew the private misfortunes of many of the men held up to us as examples of financial success, we would pray for ourselves and those whom we love, "Give us less money and more happiness !"

Happiness! Ah ! there you have the foundation stone of lasting success! The first requisite for happiness is an easy conscience. If there wrong doing in your life, do not attempt to build your future until it has been cast out. There is not money enough in the world to compensate a man for the lack of ability to look his fellowman openly and steadfastly in the eyes, knowing he has nothing to be ashamed nothing to conceal. When your hand is stretched forth to meet the hand of an upright man, be able to feel that it is as clean as his. When you enter the presence of a good woman, let your heart be able to assure you that you are as good

and clean as she is. Next to a good conscience comes love and friendship. To be truly happy, and consequently truly sucof God is righteousness, peace and joy. Our first concern then as subsful, a man must have the love of wife and children, the friendship of jects of the kingdom should be right some men and women, The modern young man is growing selfish or egois-



joy.

social life results in ill-humor and hatred and strife. Anything that in

has not yet discovered his ideal woman, and until this divinity in terferes with peace should have no human shape dawns upon his life, he place in our social plan. The Kingprefers the loneliness of his present dom of God is joy. The Christian has the right to be the happiest per-son on earth. If he seeks righteousstate, to the misery of unmated wed-lock. Now if you could get 'the truthful account of these feminine ideals of theirs you would find it ness and peace he will find real joy in his social life. But there is no abiding joy, no matter how much would read something like the follow present pleasure there may be, to The ideal of the one-fifty per day him who takes his recreation in a laborer, the pretty clerk behind the way that interferes with righteous rlbbon counter. The ideal of the sixty per month ness and peace.

hood, and he will tell you that he

ness or professional woman.

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chain affair.

healthy, strong and pure.

Catholic Telegraph.

or receives the highest success.-

HOW TO BE HAPPY

It is a very mistaken notion that

Christian young men have not really

agood time. They are in fact, the happi

est young people on earth. They carry

about with them a good conscience.

It will help us in our social life if

we remember that we are a part of the kingdom of God, that we are mem-

bers of the Christian commonwealth

and have our interests in common

According to St. Paul, the Kingdom

eousness. Anything that interferes

Young men should settle on certain book-keeper, the independent busiprinciples early in life by which they are to be guided in their pleasure as The ideal of the twelve hundred well as in other things. St. Paul had per annum business or professional man, the rich, not-in-society daughsettled on such a principle in the matter of appetite and declared that if eating meat, for instance, would make his brother stumble, he would Tho ideal of the rich, not-in-society man the queen of the aristocratic eat no meat while the world lasted He could do without meat, but he

social circle. The ideal of the aristocrat, a creacould not afford to be the occasion of ture half-divine, wholly human, who poets have led him to believe, abides his brother's fall. We can do with out the pleasure that may be found in rural districts but whom he has in certain amusements, but we cannot afford to be the occasion of some one stumbling.—True Voice. never been able, to locate, and for whom he usually substitutes a variety act

As the ideal of the woman is also in the circle just beyond her, you per-ceive that the game of searching for OUR BOYS AND GIRLS an affinity is something of an endless

JIM'S EASTER

Or the young man is selfish. He will tell you that it costs too much in Jim had been "one of the boys' and a favorite because he was these days to support a wife and run cherry and on the lookout to "help a home, and as he is willing to pay a fellow." Every newsboy in the crowd would swear by him. Many times when he had sold his papers the price the loss of these exacts from the heart, it is nobody's affair. Speak to him of his duty to the he would help one of the "midgets."

race, and he will tell you to let the as he called the smaller boy, by cry race go hang! What does he owe to the race? Suppose, young man, ing his papers for him and, being bright, quick and pleasant, trade your father had thought and acted as usually came his way. There were many sides to Jim's you do, where would you be? We have a most sacred duty to the race, "Character ; he was a hard worker, a and not until men and women are good fighter if it was necessary, a taught to regard it, shall we have a fine story-teller between the workrace physically, mentally, spiritually, ing hours, and in his soul was a great love for the beautiful, specially

We get nothing without paying for for flowers. That is one of the most certain When he was missed from his facts in the world. The happiness usual corner, some one would say the richness, the beauty that crown a 'Jim ? Oh, he's likely looking at life in which the love of wife and child abides, are purchased by the the posies in the flower store,' and every Saturday night would find him sacrifice of self, and only the man willing to make the sacrifice, deserves with a blossom of some sort in his buttonhole. He longed to see the

country with its stretch of hills and fields, its clear blue sky and the woods where the violets grew. "Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or

even askin'; mother said so Jim had no anticipation of seeing the outside of the busy city streets, but he did, and it all came about in

this way There was a large fire and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a mov ing car. Jim saw the danger and made a hurried leap to his rescue, fairly throwing the child from the

track, but he had no time to save himself, and when he opened his eyes again it was in the hospital ward. The weeks went by and Jim was sadly missed. He said to one of the boys, "Seems to me if I could get to the country I'd be well, again," and then his voice grew husky; "but I

couldn't sell papers there, could Easter was very near, and Jim began to ask the boys how the flower stores looked.

"Lots of fine lilies, ain't there? My ! but they're fine ; I thought sure I'd have one this year, all my own ; been saving up for it a long while, but now I'll forget it."

There was a special meeting of the boys that night, and it was decided



the lily along, I will contribute my of extreme vigor, hardly ever tast ing animal food, except a little fish from time to time. What wonder The boys were puzzled, and yet they believed in the old gentleman, these became holy wells ! and what and Easter morning, with as clean hands and faces as they could muster, wonder that upon these wells the sun dances on Easter Sunday mornthey wended their way to the beautiing, as Irish children believe ! - S H. Review

THE RESURRECTION

we was real gents," Bob said, after-ward. He led them upstairs and through a long hall, and opened a The trees are budding, the grass is growing green; it is the season of spring in the natural world; it is old gentleman said, cheerily, but they stood motionless in the doorway; the season of Easter in the eccles-iastical world, the season when the Christian heart rejoices in the memory of its Redeemer's resurrec-Bob nearly dropped the lily, but Jim put out one hand and said, "Oh, tion from the dead, and in the hope How good of you!" And then such a visit as they had ! of our own future resurrection and eternal life.

Whatever statements of the Cath-The old gentleman slipped out of olic Creed may seem difficult to bethe room, and then Jim told them how he had been to see him each lieve, surely men should not find it difficult to believe in the Resurrec day, and finally brought him here. "He lives alone, boys, and hasn't a

tion of the Body. Year by year the spring renews to us a similar resurchild in the world," and here Jim broke down, but the old gentleman rection. The dry barren bushes and trees flash forth into the beauty that former spring-times knew ; from the hard, dry seeds blossom delicate and he has you, his true staunch friends, to thank for what has come green leaves and brilliant flowers and that which in nature's domain to him in the time of his misfortune and the sacrifice you have made for looked stricken forever into death is

alive with radiant life. So shall it be with us. These bodies shall be laid, cold and dead, beneath the

The boys' faces, were radiant, and no jealousy found a place in their hearts, for, as I said before, they would stand by Jim.

He shook their hands warmly, and ome color stole into his face. thank you more than you know for the lily and all the rest.

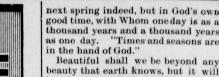
With lighter hearts the boys went out into the world again. Jim's lily nodded again, and the Easter bells rang on.-Telegraph.

WHERE THE EASTER SUN DANCES

Uncle Jack's Irish friend tells him that the reason the sun always dances on the wells in Ireland on Easter Sunday morning is because so many of the wells in that country are holy. Ireland has many, many wells sacred to Irish saints, and it

would be very strange indeed (says Uncle Jack's friend), if the sun did not dance on wells that have been blessed by saints, and rendered still more holy by centuries of prayers from the hearts and lips of piou people.

When St. Patrick traveled through Ireland preaching the Gospel and baptising his converts, he usually pitched his tent beside a wayside stream or well. In this water he baptized his catechumens, and then blessed the well. Sometimes he found the well dedicated to some



be a beauty partly fashioned on earth. It will have been shaped by the crosses which we found so difficult to bear here; by the trials of so many and various kinds, which we thought almost unendurable at the time; by the patience and submis-sion with which, nevertheless, we bore them through God's help. Our scars and wrinkles, our failures borne humbly, our bereavements, our desolations, which we united to the will of God, shall appear at our resurrection, in ethereal loveliness far, far beyond this of the temporal springtime when-"all the leafless and unvaried scene doth flash into variety again."

What shall we add to all this but St. Paul's precious promise : And so shall we be always with the

Lord. Wherefore comfort ye one an other with these words.

Yes, let us comfort one another and let each@one of us also take comfort to himself. Let us look forward to eternity's endless day and endless When the shadows of this peace. life's little day fall darkly around us, and this life seems hard to bear bravely let us repeat the words of "I believe in our ancient Creed :

the Resurrection of the Body." Let us trust God through all things; praise Him through all things ; wait for His coming with perfect trust, till the day of our eternal life shall break, and all shadows shall flee away. Let us make Cardinal Newman's beautiful prayer our own and say it often in hours of pain or of difficulty, as well as at the closing of each busy

day : May He support us all the day long, till the shades lengthen, and evening comes, and the busy world is hushed, and the fever o life is over, and our work is done! Then in His mercy, may He give us a safe lodging, and a holy rest, and peace at last .- S. H. Review.

The longing of the moment always seems the great essential. We are apt to forget the long eternity of sod, but they shall rise again,-not regret.



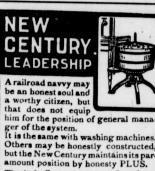
"Readi-Cut" Houses

"They say" and "Perhaps" are the two ushers that precede a lie.

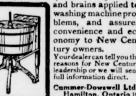


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Will reduce inflamed, strai swollen Tendons, Ligame Muscles or Bruises, Cure Lameness and stop pain fro Splint, Side Bone or Bone Spa No blater, no hair gone. Horse or Used, #2 a bottle delivered. Des Before After Sefere Mier your case for special instructions an Book 2 E free. ABSORBINE, JL, the liniment for mankin Reduces strained, torn ligaments, enlarged gland 1.00 a bottle at dealers or delivered. N.F. YOUNG, P.D.F., 299 Lymans Bidg., Montreal, Ca.



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Rheumatism, Lumbago, Sciatica, Pain in the ack have been cured in the real meaning of the word by a little Stillingia, lodide of Potassium. Poke koot, Guaiac Resin and Sarsaparilla. Any person an take these Remedies in any reasonable amount vith perfect safety and the results have been found o be astonishing. It has been proven that this com-ination make's up the best theumatism remedy in to be astonshing. It has been proven that this com-bination makes up the best rheumatism remedy in existence, having actually cured many stubbon cases of over so and 40 years' standing-even in persons of old age. The five ingredients mentioned above prepared with great accuracy and skill not only in regard to proportion, but also in selecting the best material, have been put up in compressed tablet form and are halled

"GLORIA TONIC." and

fifty thousand boxes are offered free to troduce it.

If you suffer from any form of uric acid in the blood, and have Rheumatism, Gout, Lumbago, Sciaitca, this is the way to drive it out of your system in quick time. Simply send your name and address, entroy flight blooter of a day a Shirt H, 1518 Laing Bldg., Windsor Ont., and by ret wil receive the box absolutely free. "Gloria Tonic" that you can get the abo fion ready for use.



self, lots of people may think about my Washing Machine as I thought about the horse and about the man who owned it. But I'd never know, because they wouldn't write and tell me

But I'd never know, because they wouldn't write and tell me. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse. You see I sell my Washing Machines by mail. I have sold over half a million that way. Now, I know what our '1900 Gravity' Washer will do. I know it will wash the clothes with-out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever in-vented can do that, without wearing out the clothes. Our "rood Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edge not break buttons the way all other machines do. I that the same and the clothes, fray the edge more the same and the same show the same strong woman, and it don't wear the clothes, fray the edge more break buttons the way all other machines do. I that the same same strong the same strong wom and it to myself. I will on might. So, said to myself, will on might. So, said to myself, will on might. The same send you a '1900 Gravity" Washer on a month's free trial. Til pay the freight out of my yown pocket, and if you don't want the machine after you've used it a month. Til take it back and pay the freight too. Surely that is fair enough, isn't if? Doesn't it prove that the "1900 Gravity" Washer must be all that! say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save so cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, Til L you pay for it out of what it saves you. If it saves you do cents a week, send me so cents a week' (ill paid for. Til take that cheerfully, and Til wait for my money until the machine itself earns the balance. Drop me a line to 'day, and let me send you a book about the '1900 Gravity" Washer that washes clothes in 6 minutes.

i wanted it badly. Now this set me thinking.

You see I make Washing Machines--

the "1900 Gravity" Washer.

And I said to my

THE CATHOLIC RECORD

share to the fund."

ful house on Lowell street.

A colored servant opened the door

and treated them as politely "as if

loor into a beautiful sunny room.

"Come right in, boys," the

there sat Jim in a big wheel chair

boys, did you bring it to me?

was there to finish the story.

"Yes, Jim is to be my boy

him will some day be rewarded."



This Na-Dru-Co Compound embodies the well-known nutritive and curative elements of Cod Liver Oil—Hypophosphites to build up the nerves—Extract of Wild Cherry to act on the lungs and bronchial tubes— and Extract of Malt, which, besides containing valuable nutriment itself, helps the weakened digestive organs to assimilate other food.

The disagreeable taste of raw Cod Liver Qil is entirely absent, and the Compound is decidedly pleasant to take. In 50c. and \$1.00 bottles, at your Druggist's.

NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.



that Jim was to go to the country, but how?

The boys had planned to buy an Easter lily for him : but it had not entered their minds that they could do more, but when the heart is in the work, it usually wins, and it did rite.

this time. They decided to tell Jim's story to the old customers; they knew many of them by sight, and were sure they would listen, for they had often asked for him. One old gentleman was especially interested in him, and after asking many ques-tions he said if one of the boys would go with him, he would go to the nospital to see Jim. Bob was chosen to go, as he had been there the most often, living not

far from the hospital. When Jim saw Bob and the old gentleman, his ace brightened with pleasure. "It's very kind of you, sir, to come

o see me. "I have missed you, my boy ; you

have sold me my evening paper for a long time."

He then talked of many things, drawing out the story of Jim's life. He promised to come again soon and when he and Bob were alone, he said earnestly; "Jim is a worthy fellow, and I will help you to get him to the country, but you must do your best first.' The boys did their best, and their

fund grew steadily, nickel by nickel, and sometimes a dime found a home in the box. The day before Easter he boys again counted their money and the old man stopped on the cor

ner. "Well, boys, what have you by this time ?

"Five dollars-will that pay his fare, do you think; sir? We could send him more after a while."

"You're a plucky lot of boys; but what about the lily yout were going to buy? That will cost somedoubtedly the very best earliest scarlet-fruited Tomato. Oz. 80c, ½ oz. 50c, pkt..... 15c

WINNIPEG

VANCOUVER

thing. "Oh, we've bought it." Inquiry told that the boys had gone without their dinners to buy

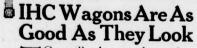
Jim's lily. "Well, boys, to-morrow morning if you will come to my house and bring

pagan divinity. Patrick simply re-dedicated it to the ser-vice of the true God—and "the

mystic fountains of the old religion became the blessed wells of the new religion of which baptism was the most essential and characteristic

As a rule all the Irish saints have one or more blessed wells dedicated to their memory in the immediate neighborhood of the churches which they founded. Indeed, the church was never founded except near a well. Pure water was necessary, not only for baptism and the Holy Sacri fice, but also for the daily needs of the holy men and women whose lives were given there to the service of God. Pure water was for them an urgent need, for they led lives





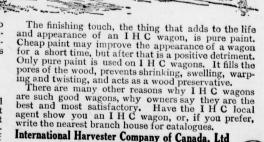
TO really know the value

To really know the value of a wagon you must know of what material it is made, how it is built and about how many years of satisfactory wagon service you may expect. When you know all there is to know about 1 H C wagons it is safe to say that your next wagon will bear duality and honest value. Every piece of wood used in I H C agond the greatest possible strength. Thorough know-ity. All steel or iron is selected with the same care to secure the greatest possible strength. Thorough know-dege of the strain each part must stand is necessary be-cause a wagon, like a chain, is no stronger than its weakest part. Every part of 1 H C wagons

Petrolia Chatham

has the same relative strength. The men who build I H C wagons know why one part is built stronger than another, know the exact strain it will have to bear. This same thorough knowl-edge has enabled them to build a wagon of light draft, which puts the least strain on the horses without investment of the strain of the stra horses, without impairing the strength or dura-bility of the wagon.





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address me personally—C. I. Morris, Manager, Address me personally—C. I. Morris, Manager, 1900 Washer Co., 357 Yonge St., Toronto.

8

A PARISH RECORD

Mr. Editor.-Some years ago I was asked by a good priest, who is since deceased, to send an account as I remember it of the parish priests of this part of Ontario. I am told that I was the first white child born in the northeast part of the Township of Percy. This was in 1837. At that time and for years after the nearest resident priest or Catholic Church was Belleville or Peterborough, and each year a priest came from one of those places to baptize the children and give the people a chance to go to confession and receive Holy Communion. The first resident priest in Crooks Rapids, now the village of Hastings, was Rev. Edward Vaughan. In 1845 he was transferred to Douro and Rev. B. J. Higgins came in 1848. He was succeeded in 1851 by Rev. Jas. Farley, afterwards Vicar-general. He was succeeded in 1856 by Rev. Father Harty who remained only ten months. He was succeeded in the later part of 1856 by Rev. H. Byrne, who was succeeded in 1859 by Rev. George Brophy. Rev. John Quirk succeeded him in 1867. His death occurred in 1891. He was succeeded by Rev. M. Conoly, who also died in Hastings, and was succeeded in 1896 by Rev. P. Maguire at present in Emily. Father Maguire was succeeded in 1900 by the present parish priest, Rev. Father Bretherton. What up to Father Quirk's time was one parish is now five. Father Whibbs is parish priest of Campbellford, Father O'Connell of Warkworth and Burnley, Father McFaden of Wooler and Brighton. Rev. P. Conway was parish priest of Norwood and Have-lock from 1888 until 1910 when he was succeeded by Rev. P. J. Kelly. succeeded by the present pastor

CHAS. O'RIELLY. Norwood, March 12, 1913.

CATHOLIC IMMIGRATION BUREAU

At the suggestion of the Most Rev. Paul Bruchesi, Archbishop of Montreal, a Catholic Immigration Society has just been formed-Rev. Francis J. Singleton has been appointed the Chaplain. The Association has for its primary object :

(a) The helping of all Catholic Immigrants who arrive in Montreal. The reception of the Immigrants.

(c) The establishment of a home to which Immigrants may be brought, where they may stay pending the securing of employment.

(d) The establishment of a registry office and employment bureau where a list of reliable Catholic situations will be kept.

Immigrant steamers and trains will be met by the Chaplain or one his assistants. In this manner all Immigrants will be secured proper Catholic protection from the time they leave their homes in Europe until they reach their destination or are placed in good Catho-lic families in Montreal.

A most suitable property has been secured and it is expected that the home will be in readiness for the reception of the Immigrants at the opening of navigation. The building is a most spacious

one, and is centrally located at No. 450 Lagauchetiere St., West-near Canadian Pacific, Grand Trunk the and Canadian Northern Railway

"IN DARKNESS AND THE SHADOW OF DEATH "

On March 1st the Editor of Notes and

Winnipeg Druggist Endorses Sanol Remedies

SANOL AND SANOL'S ANTI-DIABETES EFFECT WON-DERFUL CURES

Below is given a copy of a letter from a prominent Winnipeg Drug-gist. This is but typical of the many we receive, advising of the great demand for SANOL and SANOL'S ANTI-DIABETES, and the many cures these sterling remedies effect.

The Sanol Manufacturing Co., Winnipeg.

Dear Sirs,-In regard to the sale of SANOL and SANOL'S ANTI-DIABETES I might say I have been handling the goods for about three months. I was obliged to put in SANOL'S ANTI-DIABETES to supply one of my customers, who now is com-pletely cured and whom, I believe, has sent a testimonial to your Office Another customer ordered SANOL and I was obliged to stock it. This gentleman was so well satisfied that he has sent bottles to his friends. Up to this time I had never really taken much interest in the prepara tions but when customer after cus-tomer would come in and tell us about what SANOL had done for them I came to the conclusion it would be worth my while getting behind SANOL and recommending it to my customers. This I have done, and I have heard nothing but words of praise for SANOL and SANOL's ANTI-DIABETES. I am Yours truly,

Austin's Drug Store.

F. J. Hamlyn, Mgr.

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Mr. Edmond F. Stratton, of New York City, has invented a camera that takes and com pletes pictures ready to see in two minutes. It does away with the expense of buying films or plates, and the trouble, expense and delay of having them developed and pictures printed by a photographer. The camera has a fixed focus lens, and there is no delicate focusing mechanism to get out of order, or for you to learn to operate.

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Land Co., Winnipeg, Canada.

soul rest in peace!

Write for our 32 page booklet

AN OLD TIME EASTER H W. Longfellow, in "The Golden Legend" This is the day, when from the dead Our Lord arose; and everywhere, Out of their darkness and despair, Triumphant over fears and foes, The hearts of His disciples rose, When to the women, standing near The Angel in shining vesture said. The Lord is risen; He is not here!

And mindful that the day is come, On all the hearths in Christendom The fires are quenched, to be again Rekindled from the sun, that high Is dancing in the cloudless sky. The churches are all decked with

flowers, The salutations among men Are but the Angel's words divine,

"Christ is risen!" and the bells Catch the glad murmur, as it swells, And chant together in their towers. All hearts are glad; and free from care

The faces of the people shine. FAVORS RECEIVED

A subscriber wishes to return

thanks to the Sacred Heart for a favor received with a promise to pub lish. A reader wishes to return thanks

to the Sacred Heart and the Blessed Virgin for a favor received and asks the prayers of other readers for another very important request. A Fort William subscriber wishes

to return thanks to St. Joseph for a very great favor received through his intercession, after promising to publish it in the CATHOLIC RECORD. -M. M.

A subscriber wishes to publish thanks for a miraculous deliverance from grave dangers after prayers to St. Joseph, St. Anne, St. Anthony and St. Aloysius and promise to publish in the CATHOLIC RECORD. A subscriber wishes to return

thanks to the Sacred Heart for a favor received after prayers to the Sacred Heart, Blessed Virgin, St. Anthony, St. Thomas and St. Joseph. and having a Mass said for the Souls in Purgatory.

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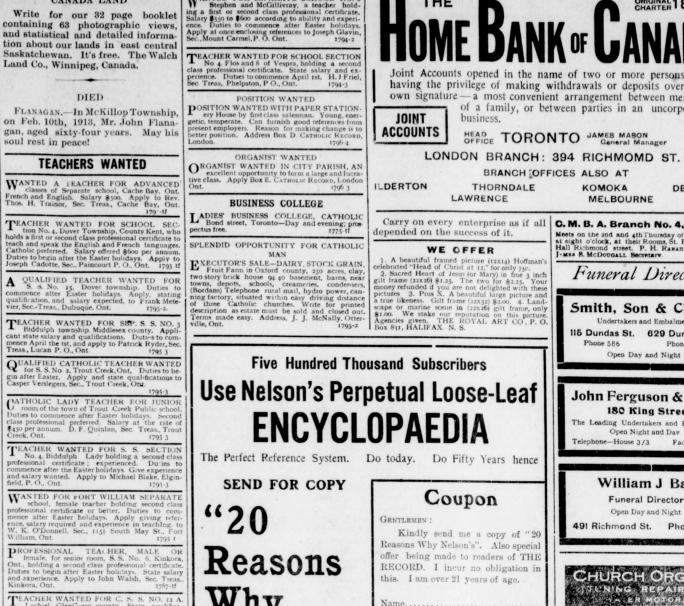
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ns and salary required to P. D. MacDor bertson, Ont. P. O. Box 74. A TEA HER WANFED FOR SEPARAT school Sec. No. 6. Raleigh, holding a secon class professional certificate at a salary of \$500 p Little Flower of Jesus." By Mgr. R. de Teil, translated by the Rev. L. ass professional commence after Easter hol num. Duties to commence after Easter hol ddress William A. Dillon, Merlin, P. O. Onta 1795 Basevi. Published by P. J. Kennedy & Sons, 44 Barclay St., New York Price 75 cts.

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' The Temples of the Eternal," or the Symbolism of churches. The mystic meanings of the houses of God and the wonderful lessons written in the God given plans, divisions, decoration and rites of the tabernacle, temple and church build-By Rev. Jas. L. Meagher, Pubished by Christian Press Association, 6 Barclay St., New York. Prices





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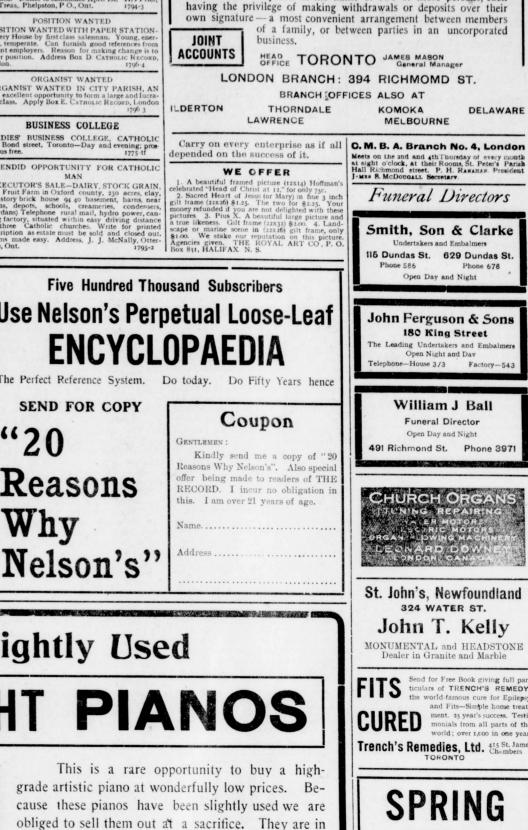
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THE

MARCH 22, 1918

ORIGINAL 1854

Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China. We ask our readers to give it special consideration.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has

broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics_of Canada have the op portunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow - Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly ac cedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death.

Do it now, in the name of God.

ACKNOWLEDGMENTS

We gladly acknowledge the following very prompt and generous dona-tions to the worthy appeal of Rev. Father John M. Fraser, the Canadian missionary to China:

Most Rev. N. McNeil, Archbishop of Toronto...... \$100 00 "Mac," Toronto...... A friend, Sf. Columban...... 10 00 5 00 J. M. Dooley, Guelph..... 2 00 Jas. Morrison, Traverston.... 2 00 Mr. and Mrs. Ed. Delaney, 5 00 99 Holland Ave, Ottawa Miss C. J. McDonald, Antig-1 00 onish. N. S Subscriber, Sherbroeke, Que. 1 00 Subscriber, London...... Rev. H. J. Gibney, Alliston... 200 00 20 00 St. Helen's Subscriber, Tor-5 00 onto.....

Miss C. Johnson, Grenville, 5 00 Quebec.....

This camera which is called the Gordon Camera, is being manufactured by the Gordon Camera Co., 1535 Stuyvesant Building, New York, N. Y. As they are desirous of making it known in this locality, they are making a special offer to our readers. For a limited time. upon receipt of \$2 (and 28 cents extra to cover postage) they will send you a regular \$5 Model A. Gordon Camera. With each camera there will be sent a package of powders which make developing solution to be put into the developing tank, which is part of the camera. Under this special offer you will also receive a free package of blank sensitized cards, which make pictures 2 1-2 by 3 1-2 inches in size. The camera itself is 3 by 6 1-2 by 7 inches and weighs

The cost of taking pictures with the Gordon Camera is almost nothing in comparison to all other cameras. Extra sensitized cards can be bought for less than 2 cents each and 10 cents worth of developer will develop over 40 pictures. The Gordon camera Company sells flash light lamps for 80 cents, which will enable you to take pictures at night in your own parlor.

1 lb. 3 oz.

The operation of this new camera is so simple that any little boy or girl can easily take good pictures with it after reading the directions sent with each one. When ordering a camera under this special offer, be sure to mention that you are a reader of the Catholic Record. The customs duty is only 50 cents.

God reposing and resting Himself within it !

In ways most different from our

own, God makes us grow in virtue.

He Who takes care of the beasts of the field will not forget you. How

MARRIAGE LAWS

We have received from the Dolphin

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 or acute, muscular, in-flammatory, sciatic, lumbago, gout, etc., no matter where the pain or how severe. When you get them and try them, it a if you are that I couldn't make such an offer if my raits dimit give quick and lasting results. If you could see the theus a so letters I get any large we part and lasting results.
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10 per cent. discount allowed for cash, or if these terms are not satisfactory, payments quarterly or half-yearly or at any stated interval may be arranged.

Pianos are shipped carefully boxed and subject to your absolute approval. Order at once and you will not be disappointed.

DOMINION- 7 octave upright piano by the Dominion Piano Company, Bowman-ville, in ebonized case, with trichord overstrung scale, double repeating action, Sale Price \$190

KEOISTER .-- 7 1-3 octave upright piano by Keoister & Sons, New York, in ebonized case, trichord overstrung scale, double repeating action, etc. In good order. Sale Price \$195

HEINTZMAN & CO .- 7 1-3 octave up right piano by Heintzman & Co., Tor-onto, in ebonized case, medium size, has double repeating action, ivory and ebony keys, etc. Sale Price **\$215**

MENDELSSOHN .- Attractive Upright Piano in richly-figured oak case of simple style, has full length panels, ivory and ebony keys. Used only six months. Special Price \$225

WHALEY-ROYCE .--- 7 1.3 octave cabinet grand upright piano by Whaley & Royce, Toronto, in handsome case, finished in walnut, with full length carved panels and music desk, 3 pedals, ivory and ebony keys, etc. Sale Price Sale Price \$228 MENDELSSOHN .- 7 1-3 octave upright

piano by Mendelssohn & Company, Tor-onto, in richly figured walnut case, full-length music desk, double folding board, pedals, ivory and ebony keys, etc. Just Sale Price \$243 like new.

HOWARD .-- 7 1-3 octave upright piano by R. S. Howard & Company, New York, in very handsome mahogany case, Empire style, has full metal frame, 3 pedals,

ivory and ebony keys, etc. Has only been used a short time, and is in every respect just like new. Sale Price \$255 McMILLAN. - 71.3 octave cabinet up-

200

BTR

right piano of our own manufacture in rich mahogany case Louis XIV style, has full metal frame, double repeating action, practice muffler stop. Has been used only a short time and cannot be told from new. Sale Price **\$275**

HAINES BROS .- 7 1-3 octave cabinet grand upright piano by Haines Bros., in richly figured walnut case, with full length panels, Boston Fallboard, ivory and ebony keys, 3 pedals, etc. Is just like new Sale Price \$275

GOURLAY .-- A boudoir grand Gourlay piano, in handsome walnut case. Has been ased for only a few months and is in every respect just as good as new. Has full length music desk, Boston fallboard, etc. Is of regular Gourlay quality throughout, which is the highest in every particular. Sale Price \$305

KNABE-The celebrated Knabe upright piano, manufactured by the Knabe Company, Baltimore, in handsome dark rose-wood case, plain polished panels; is in all respects as good as new; was exchanged for a grand piano. Sale Price \$315

GOURLAY .- A new upright grand scale Gourlay, in simple colonial design, in rich mahogany. This piano has been used for concerts, and is as good as new. Its origin-al selection for concert use was because of its remarkable tone quality. Sale Price \$328

Gourlay, Winter & Leeming 188 Yonge Street, Toronto, Ont.

